Hillina A Mc Donell

A Week's Preparation

Towards a

WORTHY RECEIVING

OF THE

LORD's SUPPER,

AFTER THE

Warning of the CHURCH

For the Celebration of the

Holy Communion:

In Two Parts.

The First, containing Meditations and Prayers for Morning and Evening, for every Day in the Week.

The Second, consisting of Soliloquies, Prayers, Hymns, Ejaculations, Thanksgiving and Examination for *Sunday* Evening, after the Celebration of the *Holy Communion*, &c.

Together with Directions to lead an

HOLY LIFE.

The Fortieth Edition, with Additions.

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Johannes Battely *Reverendissimo in Chr. Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *à Sacris Domesticis.*

Jan. 29th, 1685.
Ex Ædibus Lambethanis.

BM

THE PREFACE.

THE Mark at which all good Deſigns and Acts take their Aim, is the Glory of God and the Good of Man, in order to his Glory: To this Scope this Week's Preparation *to the* Holy Sacrament *tends: Firſt, To advance God in his Honour; The Second, To promote the Welfare of our Souls. The Stile of it is fit for* Cloſets, *plain and uſeful; the Matter is of the greateſt Concernment to Chriſtian Religion.*

Lamentable are the Ruins into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, *but walk in By-ways of their own, which are called in Holy Scripture, The Ways of the Wicked, that Broad-way that leadeth to Deſtruction, being ignorant of the Way of Life and Peace: For Religion is the Worſhip or Service of God, for which God made Man in the World, and for to live happy with himſelf in another World; and the means to be ſo happy, is to ſerve God according to the true Chriſtian Religion of the*

Church of England, *as it is by Law Eſtabliſhed; and to Believe, Do, and Pray aright, according to the ſtricteſt Rules of this Religion. Let us be humble and diligent, and let the Service of God be our greateſt Care, and greateſt Imployment; we living in ſo good Times, in the Arms of ſo good a King, whoſe Juſtice and Wiſdom we lie down in Safety under, having now nothing to employ us but in the Service of God, and to live an Holy Life in Peace and mutual Charity, to enjoy the Bleſſings of the Government under ſo great and ſo good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her Holy Commands and Cuſtoms, I hope theſe Meditations and Prayers may do thy Soul ſome Service. (If thou be a Man or Woman of another Soul, I wiſh thee poſſeſſed of a better Spirit.) And let thy Profeſſion be to contemplate Heaven and contemn Earth; and make it thy Practice and Buſineſs to live to God, and die for Chriſt. Religion, that is, to believe largely all which God ſays in his Word, briefly ſumm'd up in the* Apoſtles Creed, *which all Chriſtians receive as the Rule of our Faith; and by the* Ten Commandments *we are to govern all Actions, as the great Rules of our Life; for* Solomon, *who is ſo much celebrated in Scripture for his Wiſdom and Knowledge, hath purpoſely written a Book, the main Argument whereof*

whereof is to enquire, wherein the Chief Happineeſs of Man doth conſiſt; in the Concluſion aſſerts every Man's greateſt Intereſt and Happineſs to conſiſt in being Religious, Eccles. 12. *v.* 13. Let us hear the Concluſion of the whole matter, Fear God and keep his Commandments, for this is the Whole Duty of Man. *And yet how few are there that perform it, which yet is not ſo much our Duty, as it ought to be our Delight. He that hath but once got the habit of adoring his Maker, will quickly find Religion but a Pleaſure; and that Law, which ſeems ſo hard and unpleaſing to the World, will be but a Recreation to his Soul; for every conſiderate Man or Woman, after all their other Diſquiſitions, will find it to be their chief Intereſt, and that which doth deſerve our utmoſt Care and Diligence.*

But alas! how little is there of David's *Piety amongſt us now, when, inſtead of delighting in God's Law, we deface it more, and are ſo far from Meditating on it either Day or Night, that we never think upon it at all. Our Forefathers taught their Children what to do, and what to avoid, and then Men were better: But when Men do ſtrive to become learned, and care not ſo much to become good; and now we are taught to diſpute rather than to live. Let us learn to live well, rather than to talk well. and let us ſpend that time in Prayer and Meditations,*

tion, which we throw away upon ſuch uſeleſs Wranglings : Bleſſed are the Times in which Men learn to diſpute well, that they may live the better, ſince Obedience is the Love of God, and to do well is the Life of Religion. But it is the great Deſign of Satan, in a malicious Envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts ; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this Bleſſed Sacrament, that ye may have a Portion of the Inheritance of the Saints in Light, that ye may be holy and unreproveable in his Sight. In Love and in Chriſt you are choſen according to the Purpoſe and good Pleaſure of God ; not for our own Works and Merits, but for the Bleſſed Jeſus : For he pray'd to his Father to give him them out of the World, when being ready to leave the World, and to go to the Father. Thus beſeeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to proſper you in your Preparation to this Bleſſed Sacrament, and in all things that concern the bleſſed Hope of the appearing of Jeſus Chriſt our mighty God and Saviour, I end and reſt.

THE

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A *Week's*

A *Week's Preparation* TOWARDS A Worthy Receiving OF THE SACRAMENT of the LORD'S SUPPER.

On Monday *Morning, and the reſt of the Week, when we firſt awake.*

LIghten mine Eyes, O Lord, that I ſleep not in Death.

Awake thou that ſleepeſt, and ariſe from Death, and Chriſt ſhall give thee Light.

Open thou mine Eyes O Lord, that I may ſee the Wonders of thy Law.

At our firſt Riſing.

IN the Name of our Lord Jeſus Chriſt, who was crucified for me; I ariſe from my

own Reſt to do him Service. He by his Croſs and Paſſion ſave me, bleſs me, govern me, and keep me this Day, and for ever, *Amen.*

I laid me down and ſlept, and roſe up again, for the Lord hath ſuſtained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both; beſeeching Thee to be ever with me, to direct, ſanctifie and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, I may be preſerved in Body and Soul to ſerve Thee, the only true God, through Jeſus Chriſt our Lord, *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name, I beſeech Thee mercifully to incline thine Ear to me, and ſupport my Weakneſs by thy Mercy, in my Preparation towards a worthy Receiving thy Holy Sacrament: And grant, O Lord, that ſmall Service (my Prayers and Supplications) which I ſhall do this Day, I may effectually obtain, to the Relief of my Neceſſity, and the ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *Amen.*

Our Father which art in Heaven, &c.

Monday's

Monday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

GOD being an infinite Good, as he hath his Being from himſelf, ſo he hath his Contentment in himſelf: He hath his Paradiſe in his own Boſom, his perfect Bliſs in the Eternity of his own Fulneſs. And, O! the Immenſity of God's Love unto Man, in ordaining him no other Felicity than himſelf enjoys, giving himſelf to be Man's End, and Man's Happineſs. This then is the comfortable Reſt of Man's Soul, Communion with God in Chriſt. O my God! I truſt in Thee; my Prayer, O Lord, is founded upon Faith; my Faith upon thy Promiſes; ſo that becauſe thou art my God, therefore I truſt in Thee; yea, becauſe I truſt in Thee, therefore thou art my God; my God, otherwiſe, O Chriſt, thou wert not my Jeſus: But, O my Jeſus, who ſaveſt me by thy Blood, in this thy Sacrament thou art ſet forth Crucified, and I behold the Wounds, from whence, by the Hand of Faith, I pluck forth theſe comfortable Words of Life. My Lord, and my God: My God; mine, for thou haſt partaken of my Human Nature, and thou haſt

made me to partake of thy Divine Nature: Thou haſt taken upon thee my Fleſh, and thou haſt communicated unto me of thy Spirit: In this thy Holy Sacrament thou communicateſt Body and Blood, Fleſh and Spirit, thy whole Man-hood; yea, thy very God-head too. Thy whole Self was Mediator; therefore thou art my God, and I truſt in Thee: I truſt in Thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even to make good my Communion with thee in all thy Fulneſs; a Communion ſo Firm, that the Bread and Wine I eat and drink, is not more really my Food, than thou my Jeſus, in whom I believe and truſt, art my God.

It is not that I truſt in mine own Faith, but in thy Faithfulneſs; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, and in thy Merits, in thy Mercies do I truſt; let me not then be aſhamed; let me not be diſappointed of my Hope, deprived of thy Bleſſing; I truſt in Thee by this Sacrament, which I am going to, to be filled with good Things, O let me not be ſent empty away; I truſt in Thee, as the Rock of my Salvation: Thou, my God, has promiſed, that whoſoever truſteth in Thee, ſhall not be confounded; be it unto me according

to

to thy Word. And ſeeing thou, O God! mayeſt as ſoon not be, as be unfaithful, make my Truſt as firm as thy Promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong Courſe to be ſaved: But, O my Jeſus! behold, I am coming to Thee, another poor *Bartimæus*, ſo blind, that to ſhew me thy Ways, thou muſt not only point them out, but alſo give me Eyes to ſee. I am to preſent my ſelf to thy Table, as another impotent Criple in the Temple; ſo that to lead me in thy Truth, thou muſt not only go before me, but give me Feet alſo to run after Thee: and that thou, my Jeſus! (who art the ſame Yeſterday, to Day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my Spiritual Lameneſs, and ignorant Blindneſs; this is the Ground of my Hopes, thy Promiſes; this is my Encouragement, thy Sacrament: In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God of my Salvation. In thy Word thou haſt given the Promiſe, and in thy Sacrament that Promiſe is ſealed, that thou wilt ſave me from the Paths of Death, and lead me in the way of Everlaſting Life. And ſo faithful art thou, who haſt promiſed, that ſafer it is for my Soul to be as low as Hell with a Promiſe, than to be as high as Heaven without it:

though as low as Hell, yet would Hope bear me up; and though as high as Heaven, yet would Preſumption throw me down.

Now for our comfortable Acceſs to this moſt Holy Service, let us call to mind the the firſt Inſtitution of the ſame; how we have Chriſt in his own Precept, and his Promiſe, St. *Matth.* 35. 26. St. *Luke* 22. 19. His Precept, *Do this*; His Promiſe, *This is my Body, which was given for you*; *this is my Blood which was ſhed for you*: As if here I offer you the Benefit of my Sufferings, and leave you a Pledge at parting of my deareſt Love; a new Teſtament, a new League or Covenant between God and Man, that God will now think on your Sins in Juſtice no more.

Chriſt our Saviour, when the time drew near that he ſhould be betrayed and delivered up unto Death, he communeth with his Diſciples after this manner, St *Luke* 22. 15. I have earneſtly deſired to eat the Paſſover with you before I Suffer; and he took Bread and bleſſed it; in like manner he took the Cup. In conſecrating the Elements, of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the viſible Elements which he took and gave, declare two Things, The one, that he would the Morrow following make himſelf an Oblation for the Redemption

tion of many upon the Altar of the Croſs; the other, that he would become unto the Faithful by this means a Table; in both God hath the Glory, and Man the Benefits; the faithful Communicants do receive that which the World found, to wit, Preſervation unto Life everlaſting, both of their Bodies and Souls: For the humbled Sinner believing the Incarnation, Death, and Paſſion of Jeſus, and receiving this Bread and Wine in token that God hath given him for our Sins, and that he doth relie on him as his only Redeemer; this doth convey to ſuch a penitent Believer, all the Benefits of the Birth, and the Death of Jeſus; and as the Bread and Wine being received, do communicate to us all the Strength and Comfort that they contain, ſo the Worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perſwaſions of his Pardon, and Encouragement to his Graces; and ſo hath ſpiritually eat the Fleſh, and drunk the Blood of Chriſt; ſo may we rejoyce in his Salvation, and repreſent with gladſome Hearts his Sacrifice to God for our Expiation; and fix our Eyes upon that Glory where he is enthroned, hoping we ſhall one Day ſit down with him in the Kingdom of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder us, O my Soul, from going to begin to be ſo happy? Search and Try, Examine and Prove thy ſelf; haſt thou not a mind to know and do the Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Doſt thou not chuſe to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteouſneſs ſake? And art thou not deſirous to make an Increaſe to all theſe by going to his Holy Table? Be not diſcouraged then, but know, that the Lord hath choſen him that is godly for himſelf. The Lord will hear, when I call upon him. Go and offer the Sacrifices of Righteouſneſs, and put thy Truſt in the Lord.

A Prayer on Monday *in the Morning, as ſoon as we are dreſſed, for Grace to ſpend the Week and our Time well.*

O Eternal God! who from all Eternity does behold and love thy own Glories and Perfections Infinite, and hath created me to do the Work of God after the manner of Man, and to ſerve thee in this Generation, and according to my Capacity. Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my time this Week, ſo as I may beſt prevent or reſiſt all Temptation. Let thy Graces ſo perpetually aſſiſt

aſſiſt and encourage my Endeavours, conduct my Will, and fortifie my Intentions, that I may perſevere in that Holy Condition, which thou haſt put me in by the Grace of the Covenant, and the Mercies of the Holy Jeſus: O never let me fall into theſe Sins, and retire to that vain Converſation, from which the Eternal and Merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Virtue to Virtue, reducing my Purpoſes to Acts, and increaſing my Acts till they grow into Habits, and my Habits till they be confirm'd: Let thy Preventing Grace daſh all Temptations in their Approach, that my Hopes be never diſcompoſed, nor my Faith weakened, nor my Confidence made remiſs, nor my Title and Portion in the Covenant be leſſened? Take from me all Slothfulneſs, and give me a diligent and an active Spirit, and Wiſdom to chuſe my Imployment, that I may do Works proportionable to my Perſon, and to the Dignity of a Chriſtian, and may fill up all the Spaces of this Week in Meditations upon the moſt Holy Sacrament with Actions of Religion and Charity; that when the Devil aſſaults me, he may not find me idle; and my deareſt Lord, at his ſudden coming, may find me buſie in lawful, neceſſary, and pious Actions, improving my

Talent intruſted to me by thee, my Lord, that I may enter into the Joy of my Lord to partake of his Eternal Felicities, even for thy Mercies ſake, and my deareſt Saviour's ſake, *Amen.*

Now repair unto the Publick Service of the Church, if you have Opportunity; if not, you may make uſe of a Collection of Private Forms of Prayers out of the Common Prayer Book for Morning, Noon, and Night, &c. *which I have lately put out, or ſome others in the like kind.*

Monday's Meditations in the Evening.

Upon the Holy Sacrament.

COnſider with your ſelf, ſometime before you intend to Communicate, that you are invited to come, not only in the Preſence, but unto the Table of God: to be one of the Gueſts of the Lord of the whole World. What manner of Love is this that Heaven hath manifeſted unto us? Who can refrain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful Kindneſs of the Lord? Can you look on him, who was pierced for our Sins, and not lament and mourn? Can you ſee

ſee his bleeding Wounds, and not be troubled? No pious Heart can be ſo hard: And yet when you conſider, that by theſe Stripes you are healed; that he hath waſhed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be ſecure and ſafe, you cannot chuſe but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour: it is convenient (that to put away the Suſpicion of Ingratitude) it be received and handled with Love chiefly, ſeeing we can requite in no other thing, the Love declared in ordaining the Sacrament ſo full of Love, than by Love; of which Love God would, that we ſhould diſpoſe, and ſo change it into what we ſee moſt pleaſing to him: Whereupon Chriſt our Saviour, while he giveth us a Token of his higheſt Love, with his Grace, with ſo many Merits of his Preachings, Labours, Faſtings, Prayers: So we, when we give to God our Love, we do give him all things which we have moſt precious: Hence it cometh, that God doth more eſteem, and that more worthily too, of this one Love, than of all other things in the World; neither doth he require any other thing of us, when elſewhere he ſaith, *Prov.* 23. 26. *My Son, give me thy Heart*; that is

to

to ſay, the Love which is thine. Chriſt, to ſhow his Love towards us, has given us of his own Bread, and of is own Cup: Nay, he hath given us his own Body, as Bread, his own Blood, for Wine, as the Nouriſhment of our Souls.

Conſider how great Care our Saviour hath ſhewed towards us, in inſtituting this Sacrament, and beſtowing it on poor Sinners; this was pure Love indeed, ſeeing nothing could be given more excellent, and more dear. And ſhall the Luſts of the World, O Lord, be greater in my Soul, than the Love of Thee? Shall the temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament? My Life is but a Span, and yet, I beſeech thee, ſhorten that rather than it ſhould be ſpent in Neglect of Thee: Better this Earthly Tabernacle ſhould be diſſolved, than become a Theatre for Sin to revel in; let me pay Nature the Debt I owe her, ſooner than perhaps ſhe would call for it, rather than run in Score with thy Juſtice. 'Tis better I ſhould die, and be loſt in the Memory of the World, than forget Thee; thou broughteſt me from nothing, not to ſin, but to ſerve Thee at thy table, and haſt imprinted in me a Ray of thy ſelf, that I might not ſeek my own, but thy Will, not purſue the World, but Heaven. Make me there-

therefore to ſee the ſolid, raviſhing Conſolation that is in ſerving Thee, what Joy accompanies thy Grace, that ſo I may no longer follow my Senſe, but my Saviour. It is none of the leaſt Sins of our Youth, that we are careleſs and forgetful of thee our Creatour, and no wonder we are ſo inſenſible of the Joys to come, that live in ſuch a conſtant and continued Neglect of the Lord's Supper: Make me therefore, O my God, to conſider, that had I the Fruition of all that I can wiſh, or long for here, I ſhall not only be ſatisfied, but in the End find how miſerable he is, that ſetteth his Heart on any thing but thy ſelf; teach me therefore ſo to enjoy the World, that I looſe not Thee, nor the Memory of that bleſſed Reward thou haſt promiſed to them that honour Thee: Let every one, meditating on the Love of Chriſt, ask the Queſtion, and make the Anſwer with the Prophet, Pſal. 16. 11. *What ſhall I give unto the Lord for all the Benefits he hath done unto me? I will take the Cup of Salvation,* &c.

Now repair unto the Publick Service of the Church, if you have Opportunity; if not, Obſerve the Directions, Page. 10.

Pre-

Preparation to Receiving of the Sacrament.

THE due Preparation to the Sacrament, is by Examination and Prayer, whether thou haſt,

1. A fervent Deſire to partake of this Holy Table.

2. Competent Knowledge in this high Myſtery.

3. Faith in Chriſt's Incarnation, Life and Death.

4. A Conſcience cleanſed by true Repentance.

5. An Heart free from Malice and all Uncharitableneſs.

He that worthily Receiveth muſt,

1. Examine.
2. Deſire.
3. Know.
4. Believe.
5. Repent.
6. Love.

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. 1. *Cor.* 11. 28.

Bleſſed are they that hunger and thirſt for Righteouſneſs, for they ſhall be ſatisfied. St. *Matth.* 5. 9.

Ho, every one that thirſteth, come ye to the Water. *Iſa.* 55. 1.

Give us evermore of this Bread, St. *John* 6. 34.

For

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body, 1. *Cor.* 11 29.

I am the Bread of Life, and he that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt. St. *John* 6. 35.

Chriſt dwelleth in us by Faith. *Eph.* 3. 17.

I will waſh my Hands in Innocency, and ſo will I go to thine Altar, O God. *Pſal.* 26. 6.

If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gift. St. *Matth.* 5. 23, 24.

To love God above all for his own ſake. To love all Men as our ſelves for God's ſake. And to do unto others, as we would they ſhould do unto us. St. *Matth.* 22.

Holy and Good Rules to be obſerved.

The Sacrament of the Church.

THE Two truely ſo called, (as generally neceſſary to Salvation) are Baptiſm and the Lord's Supper.

The

The Three Theological Virtues.

Faith, Hope, and Charity, 1 *Cor.* 13.

Three Kinds of Good Works.

Fasting, Prayer, and Alms-deeds, St. *Mat.* 6.

Seven Gifts of Good Works.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and Godly Fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-Suffering, Meekness, Faith, Modesty, Shame-fac'dness, Sobriety.

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, St. *Mat.* 18.
2. To correct Offenders, St. *Jam.* 5.
3. To counsel the Doubtful, *Gal.* 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To suffer Injuries with Patience, *Eccles.* 5.
6. To forgive Offences and Wrongs, *Rom.* 15.
7. To pray for others, St. *Mark* 11.

The Six Corporal Works of Mercy.

1. To feed the Hungry, and to give Drink to the Thirsty, St. *Matth.* 15.
2. To cloath the Naked, St. *Matth,* 25.
3. To harbour the Stranger and Needy, *Tobit.* 2.

4. To

4. To visit the Sick, *Isa.* 58.

5. To minister unto Prisoners and Captives, *Tobit* 2.

6. To bury the Dead.

The Eight Beatitudes: St. *Matth* 5.

1. Blessed are the pure in Spirit for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall receive Comfort.

3. Blessed are the meek, for they shall receive the Inheritance of the Earth.

4. Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.

5. Blessed are the Merciful, for they shall obtain Mercy.

6. Blessed are the pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer Persecution for Righteousness sake, for theirs is the Kingdom of Heaven.

The Seven Virtues.

1. Humility. 2. Liberality. 3. Chastity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and earnest Serving of God.

The Four last Things.

Death, Judgment, Hell, and Heaven.

A Cata-

A Catalogue of ſome Sins to examine our ſelves by.

1. THEY that by their evil Diſpoſition endeavour to perſwade themſelves that there is no God.

2. They that prefer or love any thing whatſoever before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God, ſo as to keep from offending him.

5. But fearing Man above him, by committing Sin to ſhun ſome outward Suffering.

6. Not truſting to God in Dangers and Diſtreſſes, but uſing unlawful means to bring us out of them.

7. Not depending on God for Supply of our Wants, and immoderate Care of outward Things.

8. Neglecting to labour, and expecting God ſhould ſupport us in our Idleneſs.

9. Not behaving our ſelves reverently in the Church, prophaning holy Times, the Lord's Day, and the Feaſts and Faſts of the Church.

10. Neglecting to read the Holy Scripture, not marking when we do read.

11. Being careleſs to get knowledge of our Duty, chuſing rather to continue ignorant,

rant, than put our ſelves to the Pain or Shame of Learning.

12. Placing Religion in hearing of Sermons without practiſing them.

13. Omitting Prayers publick or private, and being glad of a Pretence to do ſo.

14. Neglecting the Duty of Repentance, or calling our ſelves daily to Account for our Sins.

15. Diſturbing our Minds with Anger and Peeviſhneſs.

16. Not carefully examining what our Eſtate towards God is.

17. Uncontentedneſs in our Eſtates, envying the Condition of other Men.

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene Talking, impure Fancies and Deſires.

19. Murther, open or ſecret.

20. Unfaithfulneſs in Truſt, whether to the Living or Dead.

21. Blaſting the Credit of our Neighbour, by railing, by whiſpering, by raſh judging of him.

22. Lying, Curſing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon ſlight Occaſions.

Of

Of the Seven deadly Sins.

The First of Pride.

PRide, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisie, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting, or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Nigardliness, Greediness, Miserableness Unpitifulness: Not giving Alms: Not lending to some in Need: Not contented with mine own Estate.

The Third of Luxury.

Committing of Adultery, Unclean Thoughts, Words, or Deeds, Unchast Looks, Lascivious Dressings, Colouring, or Painting, or over-curious beholding Lewd Company, Dishonest Books, Unchast Songs, Love-Letters.

The Fourth of Anger.

Anger, Impatience, Hastiness, Rage or Fury, Disdainfulness, Fretfulness, Discontentedness, Picking of Quarrels, Immoderate Grieving, severe Correcting.

The Fifth of Gluttony.

Gluttony, Drunkenness, Delicate Dishes, Intemperate Feeding.

Giving to Dogs, that which the Poor would have been glad of.

The

The Sixth of Envy.

Envy, Grieving at anothers Proſperity, or Getting, or to have them well-ſpoken of, rejoycing at their Hurt.

Interpreting their Doings or Sayings in the worſer Part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs or Lazineſs, neglecting things given me in Charge, Ingratitude to God for his Benefits, Unthankful to my Friends and Benefactors, Chuſing rather to want, than to work or labour for my Living.

Nota.

In all which a Man may not only ſin himſelf, but alſo be acceſſary to another Man's Sins; either by commanding or counſelling by conſenting, by receiving, by partaking, by not uttering it, by not ſpeaking to hinder it, by not admoniſhing, and laſtly, by evil Example.

Holy Ejaculations to be ſaid after Examining our ſelves of our Sins.

Kneeling, ſay.

WHO ſhall give to my Head Water, and to mine Eyes a Fountain of Tears, that I may bewail both Day and Night, my Sins and Ingratitude towards God my Creator?

Conſider

Conſider (O my Soul) the multitude o the Benefits God beſtowed upon thee, and b thou confounded and aſhamed of thy Iniqui ty and Wickedneſs.

Thou haſt made me, O Lord, when I wa not, and that according to thy own Image.

Thou, from the very Inſtant of my Being haſt been my God, my Father, my Deliverer and all my Good.

Thou haſt come down from Heaven, t ſeek me in all thoſe Ways in which I ha left my ſelf.

What ſhall I do, my Lord, what ſhall I do? I confeſs, I am not worthy to appear i thy Sight, nor to behold thee.

Whither ſhall I fly from thy Face?

Art not thou my Father, and in very Truth, a Father of Mercies, which have n End or Meaſure?

For though I have (as much as lay in me for a long time deteſted to be thy Child; ye thou, even to this preſent, doſt not deſiſt t be my Father.

What then ſhall I do but caſt my ſelf dow at thy Feet, and humbly crave Mercy.

Art not thou my Creator, my Preſerver my Redeemer, my Deliverer, my King, m Paſtor, my Prieſt, and my Sacrifice.

Whither then ſhall I go? Whither then ſhall I fly, but unto thee?

If thou reject me, of whom ſhall I ſeek for Succour?

Behold, I come full of Wounds; for thou canſt heal me.

Thou ſhalt ſprinkle me (O Lord) with thy precious Blood ſhed for me, and I ſhall be made clean.

Thy Mercy is greater than mine Iniquity, thy Clemency exceedeth my Malice, and thou canſt forgive more than I can ſin.

Do not conſider, O Lord, the multitude of my Sins, but thine infinite Mercies.

I reſign my Self wholly into thy Hands.

Thou, O God, who art able to do all things, convert me unto thee.

Enlighten my Underſtanding, ſanctifie my Will, encreaſe my Strength of Body and Soul, and renew my Spirit.

That I may depend only on thee, fear and love thee above all things, and ſerve thee fervently. And in all my Actions hereafter, to conform my ſelf to thy bleſſed Will and Pleaſure. I beſeech thee finally to impart unto me thine abundant effectual Grace, by which I may be able to begin to lead an holy Life, and ſerve Thee, even to the end of my Life, *Amen*.

A Prayer for Monday *Evening, for Preparation for Receiving the Holy Sacrament.*

O Lord, I do here caſt down my ſelf before thee, O caſt me not away from thee: I cannot ſtand at the Bar of thy Juſtice, I do therefore lie down at the Footſtool of thy Mercy; I do condemn my ſelf for my Sins; Lord, do not thou judge me, but conceal my Sins in my Saviour's Blood. I do moſt humbly confeſs and bewail my wretched Nature, and wicked Life before thee, for my Thoughts, Deeds, and Words paſt, my Conſcience cries out againſt me. * So vain, ſo vile, ſo foul, and ſo ill have they been before thee. Waſh my Soul, O Lord in the Streams of thy Mercy, though as red as Crimſon and Scarlet, thou haſt promiſed the Penitent, they ſhall be white as Snow. O acquit this penſive Soul of mine, I beſeech thee, and for the time to come let thy Holy Spirit aſſiſt me to live with more Conſcience, and leſs Sin before thee: Lighten my Mind with a Sight of thy Truth, and fire my Heart with a Love to thy Sacrament, that the Vanities of the Earth may be my Scorn, and the Glory of Heaven the only Ambition that takes me; and thy Fear my only Care, as the Way to that Glory; for the more I ſerve thee, the more

* *Here think of particular Sins.*

more is thy Bleſſing on Earth, and will be my Bleſſedneſs in Heaven. Day and Night, if I cannot with *Hannah* in the Temple, becauſe of my Buſineſs and Charge in my Houſe and the World, yet ſince I am redeemed to ſerve thee all my Days, let me not deny thee to ſpend this Week holy. Since thou wilt give me Eternity for it, let me beſtow my Time upon thee with a good Conſcience. At all times make me to watch and pray, and ſtrive more diligently: And let thy holy Spirit aſſiſt and ſtrengthen me to a Victory; let me ſo uſe thy earthly Bleſſings, that they may not hinder me from coming to thy Table: even for the bleſſed Mercies of him, who overcame the World for me, the Captain of my Salvation, thy dear Son, Jeſus Chriſt, my Lord, *Amen.*

O Lord God, my Keeper, the Fountain of all Bleſſing, be pleaſed to ſow the good Seed of thy Word in my Heart, and water it with the Dew of thy Divine Spirit; that while I exerciſe my ſelf in it Day and Night, I may be like a Tree planted by the Water-ſide, bringing forth in all Times and Seaſons the Fruits of a holy Life. I am not now mine, but thine; therefore claim me as thy Right, keep me as thy Charge this Night, and love me as thy Child: And grant me ſuch Health of Body, that both in my

Soul and Body I may evermore ſerve thee with all my Strength and Might, through Jeſus Chriſt our Lord, *Amen.*

A Prayer to conclude our Devotions for every Day in the Week.

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee: And grant thoſe things, which I have faithfully asked, according to thy Will, may be effectually obtained to the Relief of my Neceſſities, and the ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *Amen.*

The Bleſſing.

The Peace of God which paſſeth all Underſtanding; the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the Hour of Death, Amen.

Tueſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

MAny there are in the World, who upon Careleſſneſs and Negligence are not willing for to give over worldly Buſineſs, or to take pains to prepare themſelves for this ſpecial Part of the Service of God, and abſtain

ſtain from the holy Sacrament: When any find theſe Wants and Defects in themſelves, as many do, they ought to conſider what they ought to do, for fear of further Peril. A miſerable Caſe it is, that we ſhould, for mean and Tranſitory Things, neglect heavenly. Let us conſider whoſe Creatures we are, why God hath ſent us hither, what he will require of us when we are departed hence. Let us not be diſcouraged, but as long as we live, let us remember to ſerve God, not only in Proſperity, but alſo in Times of Adverſity. If in our earthly Affairs, we often forget heavenly, good Reaſon it is that in our heavenly we ſhould much rather forget all earthly, and prepare our ſelves to this ſo ſolemn a Sacrifice. Let us go, and if it be poſſible, excite a greater Love in our Hearts towards our Lord Jeſus, than ever we felt before. Let us offer up our ſelves to him with a ſtrong Flame of Devotion, which may always burn, and riſe up higher and higher, till it touch Heaven: And give me a Communion with the God of my Salvation in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this Contemplation of my Saviour's Love! How do I behold him through Faith, communicating himſelf unto me in all his Fulneſs! And oh! that my

Soul could imitate my Saviour! Oh! that my Heart might return like Love in giving my ſelf, my whole ſelf unto my Jeſus; ſo that if I find not preſent Comfort in thy bleſſed Sacrament, yet on thee will I wait: Wherefore if thou art pleaſed to defer my Salvation for the Tryal of my Faith and Love. O let not my Faith faint, ſeeing I cannot wait too long for the Grace I ſo much deſire, and which I am aſſured, I ſhall at laſt obtain. For the Lord is good, and where, O my Soul, canſt thou better taſte the Goodneſs of the Lord than in this bleſſed Euchariſt, the ſacred Feaſt of the Lord's Goodneſs? The Saints of old, how have they come from this thy Table ſatisfied with good Things, and ſtrong to reſiſt the Temptations of Satan: *Why art thou ſo heavy, O my Soul! and why art thou ſo caſt down within me?* It is becauſe thou haſt broken the Covenant of thy God, and that by thy Sin? Be it ſo; yet will not the Lord, who is Good, be as gracious to his Enemies, as he requires us to be to ours? Our Lord and Saviour Chriſt Jeſus, bleſſed for ever, he comes to ſeek thoſe that are loſt, to raiſe thoſe that are fallen; ſo that as ſure as the Lord is good and upright, merciful and faithful, ſo ſure it is he will not caſt off the penitent, he will not reject the humble, but will teach even Sinners in the way. Be it ſo then, and let my Soul

raiſe

raiſe it ſelf on the Wing of Prayer, and approach the Throne of Grace in this bleſſed Sacrament, which is our beſt and choiceſt Proviſion for our ſpiritual Journey in this our earthly Pilgrimage to the heavenly *Canaan*.

A Prayer on Tueſday *Morning, for our Preparation to the Holy Sacrament.*

O Eternal God, who wert pleaſed in Mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a Remedy for us which Mankind could never ask, even making an Attonement for us by the Death of thy Son. O let me never fall into theſe Sins, and return to that vain Converſation, from which the Eternal and merciful Saviour of the World hath redeemed me, but let thy preventing Grace daſh all Temptations this Week in their Approaches; let me grow in Grace, adding Virtue to Virtue, reducing my Purpoſes to Acts, and increaſing my Acts till they grow into Habits, and my Habits till they be confirmed. O God, be pleaſed to impart unto thy Servant a Ray of thy Heavenly Light, open mine Eyes, and ſet all my Sins before my Face, that I may ſpeedily, and earneſtly, and perfectly repent, and forſake them all; give me a ſight of my Infirmities, that I may watch againſt them; and whatſoever is wanting in me towards the underſtanding of any thing, whereby I

may pleaſe thee, and perfect my Duty; I beg of thee to reveal that alſo unto me. O that I may feel ſuch a ſtrong Senſe of thine imcomprehenſible Majeſty, preſſing upon my Heart, that may bear down all other Thoughts this Week, and the reſt of my Life. I dedicate my ſelf abſolutely to thy Obedience, and let me never be ſo unreaſonable as to return to thoſe Sins which are the Burthen of my Heart, and grieve the Holy Spirit which rent the Fleſh, and ſhed the Blood of the Lord Jeſus, and which I have ſo often and ſo ſolemnly proteſted againſt. Be pleaſed therefore, O my deareſt Lord, to create in thy Servant a great Hunger and Thirſt after the things in thy Kingdom, and the Righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation; and as the Hart panteth after the Brooks of Water, ſo my Soul may deſire thee, O Lord. O kindle ſuch an holy Flame in my Soul, that it may be Meat and Drink to me to do thy Will, loving thee above all things in the World, worſhipping thee with the humbleſt Adorations and frequent Addreſſes, continually feeding upon the Apprehenſions of thy divine Sweetneſs, and eternal Love, and Joy in Heaven: To which I humbly hope to be brought by thine infinite Mercies in him

him, who hath taught me to call thee Father, and to ſay, when I pray, *Our Father which art in Heaven*, &c.

Repair to the Prayers of the Church, or obſerve the Directions, Page, 10.

Tueſday's Meditations in the Evening.

Preparations before the Sacrament, and the Neceſſity of it.

PReparation is a means to get the Heart in order for receiving of the bleſſed Sacrament. *Take heed to thy Foot, when thou comeſt into the Houſe of God.* Eccleſ. 5. 1. But if ſuch heed muſt be taken when we come to the Houſe, how much more when we come to the Table of the Lord? Sanctifie your ſelves [ſaith *Samuel*] and come with me to the Sacrifice. Sanctification is preparatory to eating of the Sacrifice, and no leſs in our feeding on that great Sacrifice for Sin, to which all the *Moſaical* were but Shadows: It was like a Saint-like Saying of *David*, Pſal. 26 6. *I will waſh my Hands in Innocency, ſo I will compaſs thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Diſciples in another Caſe: *Are ye able* [ſaid Chriſt] *to drink of the Cup*

that I ſhall drink of? We know how roundly but raſhly, they anſwered, *We are able*, St *Matth.* 20. 22.

Some poor Wretches, if we ask them Are ye able, are ye fit to receive Chriſt in the Sacrament at his Table? They are ſo confident of their Worthineſs and Ability, that they are offended at the very Queſtion whereas the Lord knows, they never yet beſtowed one poor Hour in examining their State, and preparing their Hearts for ſo ſolemn a Work; for according to a Man's Preparation will be his Profit. Preparation is the Seed preceding the Harveſt. He that ſows nothing, reaps nothing; and he that ſows ſparingly, ſhall reap ſparingly: 'Tis in receiving as in praying; he that prepares his Heart to pray finds God with a ready Ear. God enlargeth his Hand to Receivers; *Open thy Mouth wide, and I will fill it*, Pſal. 18. 10. *Joſeph* ſaith to his Servants, *Fill the Mens Sacks with Food as much as they can carry*, Gen. 44. 1. How much more will our bleſſed Jeſus be liberal to us in the Holy Sacrament: *Draw near to God, and he will draw near to you*, James 4. and the greater Bleſſings ſhall we carry away with us from theſe Mines of Bleſſings. An holy Life is a perpetual Sacrifice; and he that ſo lives, keeps his Heart as an holy Altar, always warm and glowing within him

him. A circumſpect Life makes us both fit and deſirous to converſe with God every Day. Good Actions beget in us greater Longings after Grace, and good Deſires make us ſtill do well, out of Hope to have more Grace. When a good Man lifts up his Heart to God, he draws down God into his Soul, the Sweetneſs of ſuch Converſes with God, and the Power of his Grace conſequent upon our hearty Deſires, engages and enables us to a holy Converſation of a godly Life; the Happineſs of which is ſo great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea, conſider that it is a very dangerous thing for thoſe who fear God, to neglect attending on his Ordinance. How hard went it with thoſe, St. *Matth*, 25. who being invited, came not to the Supper? 'Tis very dangerous to reject or neglect the Lord's Bounty. There is a Puniſhment for them who ought to come, and come not, as well as for thoſe who came not, as they ought.

No Man can come ſo worthily as he ought, do we what we can, too much Dulneſs, Deadneſs and Diſtraction will be our Companions; but yet this is our Encouragement, that if the Lord ſees a Man ſet himſelf ſeriouſly to a Preparation, he will bear with many Failings. *Hezekiah* prays (*Chron* 3.18.) *The good Lord pardon*

every one that prepares his Heart to ſeek God, the LordGod of his Father, though he be not cleanſed according to the Preparation of the Sanctuary. And what was the Succeſs of his Prayer? *And the Lord healed the People, and they kept the Feaſt with Gladneſs.* Behold how gracious the Lord is to ſuch, whoſe Hearts are ſet on Preparation for his Ordinances. Let us this Week ſet our Hearts in order to ſerve God for our coming to the Lord's Supper, and conſider how well pleaſing it is unto the Lord Jeſus, promiſing to ſerve him in Holineſs and Righteouſneſs all the Days of our Life.

Now repair unto the Publick Service of the Church, if you have Opportunity; if not Obſerve the Directions, Page 10.

A Prayer on Tueſday *Evening, for our Preparation to the Holy Sacrament.*

O My dear Lord, and merciful Father, which according to the Multitude of thy Mercies, doth put away the Sins of thoſe which truly repent, and remembreſt them no more; open, O Lord, I beſeech thee, the Eyes of thy Mercy upon me, thy moſt unworthy Servant, who in Heart earneſtly deſireth Pardon and Forgiveneſs of all my Sins and Offences, the total Sum whereof is the Breach of all thy Commandments, both in Thought, Word and Deed; thy Bleſſings and Benefits I have abuſed; thy Judgments and Puniſh-

Puniſhments not feared; the means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mighteſt be feared: Thou art a God of all Comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in Heart are ſorrowful for their Sins. It is ſome ſmall Comfort to me, that I am ſomething confounded and aſhamed in my own Thoughts. Thou haſt not taken, I hope, thy holy Spirit from me. Thou wilt not forſake the Work of thine own Hands; but perfect that which concerneth me. As thou haſt begun a good Work in me [this Week] ſo wilt thou finiſh it, I humbly hope, to the Day of Jeſus Chriſt. Turn my Heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy Pardon alone which I deſire, but that I may be throughly renewed and changed in my Mind, Will, and Affections. I long for a ſtrong and ſettled Apprehenſion of thee, to over-awe and rule me in every Thought, Word, Deſire, and Action of my whole Life. In the Name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-ſeat, that for his only ſake thou wilt have Compaſſion for me. I ſubmit my ſelf to thy Goodneſs, beſeeching thee not to

Pſal. 138. 8.

let

let my Sins be a Cloud between my Praye and thy Pity; but forgive and forget all m Tranſgreſſions, all my Miſdoings, let the be Sins of what condition ſoever, whether Si of my Youth, or Sins of my Age, Sins of m Body, or Sins of my Soul, ſecret or open Si notorious or preſumptuous Sins, Sins of Pride Envy, Hatred, Malice, *&c.* Good Lord remi them all, and of thy great Goodneſs grant m perfect Remiſſion and Abſolution for the ſame.

And now, O Lord, that I am (on *Sunday* next) to receive the bleſſed Sacrament of the Body and Blood of Jeſus Chriſt, how ſhall I, that am ſo great a Sinner, Duſt and Aſhes, dare to preſume to approach thy Table? Thou, O Lord, in thy Goſpel, left us a Command, *Come unto me all ye*, &c. Which Command I obey. Waſh me throughly from my Wickedneſs, and cleanſe me from my Sins, and of thy gracious Goodneſs direct me in this great Action with a reverent and awful Fear of thy Majeſty, that all the Faculties of my Soul and Body may be intent rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life, and that by thy Grace I may obtain the Virtue, Fruit and Benefits of the Death and Paſſion of my Saviour; and by the ſame, the Remiſſion of all my Sins, and everlaſting Salvation, through Jeſus Chriſt our Lord, *Amen.*

Wedneſday's

Wedneſday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

AND when God gave his Son to the World, it could not be but he ſhould give us all things elſe; and therefore this Bleſſed Sacrament is a conſigning us to all Felicities: But as it was at firſt, ſo it hath been ever ſince. *Chriſt came into the World, and the World knew him not*; ſo Chriſt hath remained in the World by the Communications of this Sacrament, and yet he is not rightly underſtood, and leſs truly valued. But Chriſt may ſay to us, as once to the Woman of *Samaria*; *Woman, if thou didſt know the Gift of God, and who it is that ſpeaks to thee, thou wouldſt ask of him*: And ſo if we were ſo wiſe, or ſo fortunate to know the Excellency of this Gift of the Lord, it would fill us full of Wonder and Admiration, Joy and Thankfulneſs, for the Love of our deareſt Lord is written in the largeſt Characters of Pleaſure and Delight: That in the holy Sacrament we may taſte and ſee how gracious our Lord is, no Love can be greater than that which is ſo beatifical as to beſtow the greateſt Good; and ſuch was the Charity of our Lord, who brings Health to us in the Holy Sacrament,

and

and Life too; giving us the Bread of *Paradise*, at the ſame time yielding Food, and Health, and Pleaſure. Love deſires to do all good to its beloved Object, and that is the greateſt Love which gives us the greateſt Bleſſing; and this Sacrament Chriſt deſigned to that purpoſe, that he, who is not preſent to our Eyes, might always be preſent to our Spirits. Love demands Love again, and to deſire to be beloved is of it ſelf a great Argument of Love; and as God cannot give us a greater Bleſſing of his Love, ſo what greater Demonſtration of it can he make to us, than to deſire us to love him with as much Earneſtneſs and Vehemency of Deſire: For Love hath no Expreſſion beyond this, that it deſires to be united unto its Object. Let it be our great Deſire and Love too, to come to this holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him. What Nation is ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things, for which we call upon him? Let us do Honour to God, to expreſs the Homage and Duty of us his Servants, to acknowledge his ſupreme Dominion, to give him Thanks and Worſhip, to beg Pardon, and pray for Bleſſings, and Supply of our Needs. Let us go, O my Soul, and

declare

declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in his holy Religion. And let us now take Shame to our ſelves, that we have at any time lived ſo as to contradict our Belief, but let us fully reſolve to love him better and better by coming to his Table. He hath invited thee, he expects thee, he loves to ſee thee there, and will make thee know that he loves thee, and delights to do thee good. Raiſe up thy ſelf, O faithful Soul, and love that chief Good, in whom are all Goods, without whom there is no other true Good. Why ſhould we forſake the Fountain, and follow the Current? But the Fountain is ſtill in God; let us come to the holy Sacrament, and we ſhall find the Fountain. O let us ask of our Lord Jeſus, and he will give us living Water, ſpringing up into everlaſting Life: *This is Life Eternal, to know and acknowledge thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*: And therefore if thou canſt confeſs with thy Mouth the Lord Jeſus, and believe in thy Heart that God raiſed him from the Dead, thou ſhalt be ſaved. O give thanks therefore unto the Lord, for he is gracious, for his Mercy endureth for ever; and let us ſay with great

St. *John* 4. 14.

Joy, Lo, I come to thy Table according to thy Command.

Repair to the Prayers of the Church, or observe the Directions, Page 10.

A Prayer on Wednesday *Morning, of Confession of Sins to God, before the Receiving the Holy Sacrament.*

O Almighty God, I thy poor sinful Creature full of Anguish and Confusion of my Offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity, for my Sins are more in number than the Hairs upon my Head, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I have not lived according to thy Will, but in the vanity of my own Thoughts, in contempt of thy holy Word and Commandments. I have not loved thee, O my God, with all my Heart, nor feared thee with all my Soul, nor served thee with all my Might, nor loved my Neighbour as my self.

Lord be merciful to me a Sinner.

I have been negligent in performance of my Charge, idle in doing my Duties in thy Holy Sacraments and Exercises in Religion, indevout in my Prayers, weary of their length.

Lord be merciful to me a Sinner.

I have

I have provoked thy Wrath againſt me by accuſtoming my ſelf to do the Work of the Fleſh, and rejecting the good Motion of thy Spirit. Wo to me, rebellious Wretch, that I have committed theſe wicked Acts againſt thee, ſo loving, ſo good, ſo gracious a God, to the utter Deſtruction of my Soul, without thy Mercy in Chriſt Jeſus.

Lord be merciful to me a Sinner.

I have made my ſelf guilty in not depending on my God for a Supply of my Wants, neglecting to labour, and expecting I ſhould be ſupported in Idleneſs, not looking up to thee, O God, for a Bleſſing on my honeſt Endeavours; not having an high Eſteem of thee, my God, and not ſubmitting obediently to act thy Will.

Lord be merciful to me a Sinner.

I have not with Care read thy holy Scripture, and not marking when I do read; but I have followed the Pomps and Vanities of this World, and its ſinful Cuſtoms, not calling my ſelf daily to account for my Sins.

Lord be merciful to me a Sinner.

O Lord, let me not add to that Heap of Sins, which I ſtand guilty of, I am confounded with the multitude of them, and the horror of their Remembrance; but give me Grace, O Lord, to paſs this Week, and the reſt of my Life innocently, that neither

in

in Thought, Word or Deed, any Offen fing; a may pollute my Soul. I acknowledge, (fing of Lord, that I am vile, but yet redeemed wi come h thy precious Blood; I have been dead i Favour, Treſpaſſes and Sins, but thou art my Reſu Thus, rection, and my Life. Thou, O Lord, love me, an to ſhew Mercy: Thou that ſpareſt thy Ser *Amen.* vant *Peter*, that denied thee thrice: Tho *This* that didſt caſt ſeven Devils out of *Mary Mag.* *be* *dalen*, and didſt not condemn the Woman taken in Adultery, and didſt bear the Conver Thief from the Croſs, to the Joys of Paradiſe, *Wedn* Behold me, O Lord, a fit Object for thy Pity: My Sins are ſo great and many, that to forgive me will be an Act of glorious Mercy. Let thy holy Spirit lead me from the Errors of my Ways, into the Paths of Righteouſneſs, to great degrees of Repentance, and through all the Paths of a holy Life to a godly and holy Death. Grant this, O bleſſed Jeſus, for thy Mercies, and for thy Pity ſake, *Amen.*

O Lord God, into thy Hands I commit my Body, Soul and Spirit, my Thoughts, Words and Works; all that I am, all that I have, deſiring wholly to be thine, O my God, gracious and merciful, accept me in thy beloved Son Jeſus Chriſt, in whom alone thou art well pleaſed; and for his ſake let me not go from before thee without a Bleſſing;

fing; a Bleſſing of Pardon and Peace, a Bleſſing of thy Spirit, and of thy Grace, to come holy to thy Table! A Bleſſing of thy Favour, and of thy Love in the Lord Jeſus. Thus, Lord, ſay of me, thou haſt bleſſed me, and that I ſhall be bleſſed for ever, *Amen, Amen.*

This Prayer may be uſed on Sacrament-days, before the Receiving of the Holy Sacrament.

Wedneſday's Meditations in the Evening.

Upon the moſt Holy Sacrament.

CONſider that the Devil cannot endure the uſe of theſe profitable Sacraments; for he knoweth how much it is of Force to attain Bleſſedneſs, from whence he for his Pride fell: And he hateth the Sacrament, for in it is repreſented our Saviour's Paſſion, by force whereof he is thruſt from the Tyranny which he would exerciſe upon us. That whereas the holy Sacrament is numbred among the greateſt Benefits given to us of God in this Life, that we do in nothing more avoid the Tokens of Ungratefulneſs, than by often communicating the ſame Benefits. *Do this in Remembrance of me:* Dear Jeſus! I had been undone for ever, but for thee: For thee then, and for thy ſake, what is it which

I ſhould

I ſhould not do? As if it were a Benefit to him, when we benefit our ſelves. O Lord, what is it thou wouldſt now have me to do? for thy Deſires are my Commands. There is Authority enough in thy Love for me to chuſe what thou ſhalt pleaſe: Speak, Lord, thy Servant heareth; whatever thy Will is, that will I do.

Let us humbly beg of him, his mighty Grace, to confirm in us our Reſolution, that ſo we may always maintain in our Souls the hope of his pardoning Love; ſince thou, O Lord, art ſo forward to do us good, to beſtow thy Bleſſings unask'd, to die for us when we deſir'd it not, to inſtitute this Feaſt which we never expected, to ſend thy Miniſters to call us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament: And we muſt not look for him in the High-ways of Ambition and Pride, of Wealth or ſenſual Pleaſures; theſe things are not found in the Houſe of his Father, neither may they come near his Dwelling.

But if we ſeek for Chriſt, we ſhall find him in the Methods of Virtue and Love, and in the Paths of God's Commandments, in the Houſes of Prayer, and the Offices of Religion,

igion, in the Perſons of the Poor, and in the Retirements of an afflicted Soul: We ſhall find him in holy Reading and pious Meditation, in our penitential Sorrows, and in our time of Trouble, in Pulpits and upon Altars, in the Word, and in the Sacraments: If we come hither as we ought, we are ſure to find our beloved, him whom our Soul longeth after.

Sure enough Chriſt is here, let me take the Boldneſs now to ask ſomething of thee. O do not deny me the continuance of thine Almighty Grace! Take not thy Holy Spirit from me; but let it be my conſtant Companion, my Guide, my Helper, my Comforter for ever. Thou thy ſelf haſt told us, that (in St. *John* the 10th) *it ſhall be given to thoſe that ask it*; and that becauſe thou liveſt, we ſhall live alſo. O do not let me loſe what thou haſt done already for want of doing ſomething more, perfect that which concerneth me. *Forſake not the Work of thy own Hands. Hold me up, and I ſhall be ſafe; and I will have reſpect to thy Statutes continually. Order my Steps in the World, and let not any Iniquity have Dominion over me. I intreat thy Favour with my whole Heart; be merciful unto me according to thy Word.*

Pſal. 138. 8. & 119. 117. 133, 58.

Now

Now repair unto the Publick Service of the Church, if you have Opportuniny; if not observe the Directions, Page 10.

A Prayer for Wednesday *Evening for our Preparatien to the Holy Sacrament.*

O Lord Jesu Christ, who, for the Memorial of thy bloody Sacrifice hast ordained a Sacrament in thy Church to commemorate thee, and convey and seal to our Souls the Benefits of thy blessed Body and Blood; let me give due Memory to thy Death, in preparing and putting my Soul in order when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin. When a Saviour calls, let not my greatest and thy vilest Enemies prevail with me to keep away, but make me willing to part with the dearest bosom Corruptions, that I may partake of thy heavenly Benedictions. Let not any Blessings that thou hast bestowed upon us in earthly things, make us to forget the Dependance we have upon thee for them, or the great Need we have of thy heavenly Mercy:

And

And make us always to esteem it our greatest Honour to honour and serve thee, and to enjoy thy Favour. Oh! let not my Sins, though great and many, affright me from thee, because I am unworthy of thee: But let the humble sense of them drive me to thee, because I have great need of thee, who art the great Physician of our Souls, whose Blood is Balsom for the most deadly Wounds; who hath both the Skill and Will to cure, and to heal the most desperate Diseases of those that with penitent Hearts seek unto thee for Recovery and Relief: Let all my Wants drive me unto thee for Supply, who callest not those that are Perfect or Righteous, but sayest, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* O Lord, I deliver up my self absolutely to thy Divine Will, with all my Heart, desiring and purposing to live in stedfast Union and Conformity to thy holy Commandments; that I may have no Satisfaction but in an holy Conscience, no Pleasure but in Religion, no Joy but in God; and with Sincerity and Zeal, Heartiness and Ingenuity, I may follow after Righteousness and the Things that belong unto my Peace, until I shall arrive in the Land of eternal Peace and Praise, where thou livest and reignest for ever, World without End.

Thursday's

Thurſday's Meditations in the Morning

Upon the moſt Holy Sacrament.

A Soliloquie.

O Moſt good and gracious Jeſus, thou before thou ſhouldeſt ſuffer, didſt bequeath a moſt excellent good Thing unto thy Children, as a Fatherly Legacy, leaving to us thy moſt Sacred Body to be our Meat, and thy moſt Precious Blood to be our Drink: O thou true Food of my Soul! receive me, who am to receive thee! quicken me with thy Spirit, feed me with thy Fleſh, ſatisfie me with thy Blood, and let me receive Life from thee to act and live unto thee. O my Lord, give me an Heart that I may think of thee, a Mind that I may love thee, a Soul that I may remember thee, an Underſtanding to know thee, a Reaſon always to ſtick faſt unto thee. Let me find thee, O my Heart's Deſire; let me hold thee, whom my Soul doth love. O Life, for whom all things live; O Life, which giveſt me Life by which I live, without which I die. O my Lord, let me renew this Life of mine in thy holy Sacrament, without which I periſh. Where may I find thee but here? O that I

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may faint in my ſelf, and depend on thee. O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I languiſh through Love; for without thee, alas, I die; but when I think on thee, I revive again, O Lord, let me love thee, becauſe thou firſt didſt love me; for he loveth thee too little, who loveth any thing beſides thee, except he love it for thy ſake: For I deſpiſe whatſoever is in this World, in reſpect of thy Sweetneſs, and the Glory of thine Houſe, which I have loved. Where ſhall I get Words to expreſs the Signs of thy ſingular great Love toward me, through thine infinite Benefits, wherewith from the beginning thou haſt nouriſhed me; beſides the benefit of Creation, when at the beginning thou madeſt me of nothing after thine own Image, in magnifying and exalting me above all thoſe Creatures which thou haſt made; and making me glorious with the Light of thy Countenance, wherewithal thou haſt ſealed the uppermoſt Seat of mine Heart, thereby ſevering me both from inſenſible Things, and alſo from brute Beaſts which have no Reaſon, and abaſing me but a little beneath Angels. O let me go to thy holy Table, and as ſoon as I have taſted, ſay as St. *Peter*, *Maſter, it is good for us to be here*: If thou wilt let us make here three Tabernacles; here let us abide

ſtill, and enjoy the Contemplation; for we lack nothing now. It ſufficeth us, O Lord, that we ſee thee; it ſufficeth me to be ſatisfied with ſo unſpeakable Sweetneſs. O! bleſſed ſhould I be, were I once admitted to behold thy Brightneſs; Who can ſhew me ſuch Favour, O Lord! Thou mayeſt permit me to come thereunto. I know, Lord, I know and acknowledge, that I am unworthy to enter under thy Roof; yet for the Honour of thy Name, accept of thy Servant which putteth his Truſt in thee: But how ſhall I enter into thy Sanctuary to conſider thy Power, unleſs thou open unto me? For doubtleſs, O Lord our God, we ſilly Worms and Clay are unable to enter into the Houſe of thine Eternity, unleſs thou (who of nothing haſt created all things) do guide us in. O! that I might cry after God, even the living God! That I may watch for thee more than they that watch for the Morning, and my Soul may follow hard after thee. O! that the Words of thy Mouth may be ſweeter to me than the Honey or the Honey-comb; that I may delight my ſelf in thy Commandments, which I have loved. (*This may be uſed on Sacrament-days.*)

Read the Pſalms for the Day, and the Firſt and Second Leſſons, &c.

A Prayer

A Prayer on Thurſday *Morning, for the Preparation to the Sacrament.*

O Moſt holy and heavenly God and Father, which by the immortal Seed of thy Word haſt begotten us to be thy Children, and with the ſame (as with Milk) doſt nouriſh us purely as new born Babes, as alſo with Divine Myſteries of thy holy Sacrament (as by a viſible Word) doſt confirm and ſtrengthen us in Faith and Righteouſneſs, and having ſo adopted us into thy Family, continually feedeſt and nouriſheſt us unto Eternal Life. How ſhall I ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me when I deſerved to periſh eternally? For I have been proud and covetous, and hating wiſe Counſels, and ſoon weary of the Offices of a holy Religion. I cannot give an Account of my Time, I am ſo vile, that I cannot expreſs it. I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own Eyes out, that I might with Confidence, and without Fear ſin againſt ſo good God, ſo gracious a Father. I confeſs to hee, O God, what thou knoweſt already; ut I confeſs it to manifeſt thy Juſtice, and o glorifie thy Mercy, who haſt ſpared me ſo ng. Thou haſt concluded all under Sin, that ou mighteſt have Mercy upon all. Look pon me, O God, and have Pity on me lying

in my Blood and Misery, my Shame, and in my Sins, in the Shadow of Death, and in the Gates of Hell. But yet, O God, thou art the Healer of our Breaches, and I must not despair, and I am sure thy Goodness is infinite. O let the Cry of thy Son's Blood, who offers an eternal Sacrifice to thee, speak on my behalf, and speak better Things than the Blood of *Abel*. Let me love and serve thee uprightly and eternally, for thy infinite Love in Jesus Christ our Lord, *Amen*.

Thursday's Meditations in the Evening.

Upon the most Holy Sacrament.

St. John 13. 1. *NOW before the Feast of the Passover, Jesus knew that his Hour was come, that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end.* The Humility of this our Lord, was loving and diligent, doing all this Work by himself alone, without the Help of any other, in Sign and Token of his Love; for he himself put off his Garment, girded himself, put Water into a Basin, bore it to the Place where the Disciples sate, prostrated himself, and washed not their Hands, but their dirty Feet; and so himself lovingly

lovingly wiped them with the Towel where-with he was girded, pleaſing and contenting himſelf to do all theſe things in his own Perſon: Teaching me herein to exerciſe the Works of Humility and Charity, in mine own Perſon; rejoycing more to do them my ſelf than to command them to be done by others, and performing every humble Work, without mixture or note of boaſting.

Let us conſider that which paſſed between Chriſt our Lord and St. *Peter*, when he came to waſh his Feet; *Peter* ſtanding aſtoniſhed at the Humility of his Lord and Maſter, ſaid, *Lord! doſt thou waſh my Feet?* In which words he diſcovered a lively Faith of the Excellency of Chriſt our Lord, and of his own Baſeneſs, and of the Baſeneſs of that Work. Thus the Holy Jeſus lays every thing aſide, that he may ſerve his Servant with thoſe Hands which gave Sight to the Blind, Health to the Sick, and Life to the Dead. I (Lord) ought to ſerve thee; and to waſh my Feet! Nor do I eſteem my ſelf worthy to do this Work, and wilt thou waſh my Feet! Hence will I learn to think highly of Jeſus Chriſt, and very baſely of my ſelf; I will draw Acts of Admiration, of Thankſgiving and Immitation.

O moſt good and gracious Jeſus, thou coming to the Garden of Olives, began'ſt to fear, and to be heavy; whereupon thou ſaidſt

to thy Disciples, *My Soul is sorrowful* [illegible] *Death. And he was withdrawn from them* [illegible] *bout a Stone's cast, and kneeling down,* [illegible] *praying, saying, Father,* &c.

Whence is this, that in a cold Night, wh[illegible] others are crouding to the Fire, my Lord [illegible] sweating in the open Air? What Sweat [illegible] this which flows in such abundance from hi[illegible] blessed Body, so that it runs and trickles dow[illegible] to the Ground, Drops or Clods of Blood [illegible] Whence is it? We may soon know it is o[illegible] Sin caused this Bloodshed; our Guilt thi[illegible] Sweat. *Adam* sinned in a Garden, Chri[illegible] there sweats for it: His Day-Lust made th[illegible] Night-Sweat. That we might not burn i[illegible] Hell, he suffers his horrid Agony for a time, that we might not endure a hellish and worse Extremity for ever. Did he thus sweat for anothers Guilt, and shall I not bleed for my own? If instead of the Pains of Repentance, I take Pleasure in Sin, will not this cost me my Life? Yes, but for my Comfort, if I be contrite, and by that put into a great Agony of Spirit, may come out, and must hope I may by the Virtue, and under the Conduct of this Agony of Jesus Christ.

Let us dwell in Love, and we shall be happy: For see how our Lord would engage thee by these Bonds in which thou art going to tie thy self, to love the Lord thy God with all

all thy Heart, and thy Neighbour as thy ſelf. Let us go then, and wait upon him, and ſhew him the Love that we bare unto him. Be not diſcouraged, for when the Wicked forſakes his Way, and the Unrighteous Man his Thoughts, he himſelf hath ſaid, that he will have Mercy upon him. Let us give him Thanks, even for this good Mind which he hath put into us, and for all the Hope we have, that he will continue it to eternal Life.

Read the Pſalm for the Evening Prayer, and the firſt and ſecond Leſſons for the Day, &c.

A Soliloquie, or preparatory Prayer for Thurſday *Evening, in Preparation to the Holy Sacrament.*

O Infinite Humility! what ſhall I render unto thee for the Favours which thou haſt done me! Grant me this thy Meekneſs and Loving Gentleneſs, to the end that I may find Grace before thee, whom the Prayer of the Humble and Meek hath always pleaſed. Command me (Lord) what thou wilt, helping me with thy Grace, duly to accompliſh what thou commandeſt. O Saviour of the World! I confeſs, that I am foul, and defiled with innumerable Sins, whereof I cannot waſh my ſelf; for to ſin was mine, but to pardon them is thine. Wherefore once more waſh me from mine Iniquity, and cleanſe me from my Sin;

and after thou haſt once waſht me, waſh me yet once more, that I may come holy to thy Table, to the end I may have a greater part with thee, with more Security never to loſe it. And ſince thou (Lord) deſireſt ſo much to eat the laſt Supper with thy Diſciples, I alſo deſire earneſtly to eat the ſame with thee. O King of Heaven! who ſtandeſt at the Door of our Hearts knocking, deſiring vehemently that thy Voice may be heard, and that thy Gate may be opened, that entering into us, thou mayeſt ſup with us, and we with thee. Come, Lord, into my Houſe, for I ſet the Gate open unto thee, and with an exceeding Deſire deſire thy coming, that I may be Partaker of this thy Supper. My Soul thirſteth for thee, O Jeſus, O that I might ſee the Joy that I do deſire! O that I were ſatisfied with the Preſence of thy Glory, for which I do hunger and thirſt! that where thou art, there I may be alſo, beholding thy Face in Glory, O bleſſed Saviour and Redeemer Jeſus, *Amen.*

Friday's Meditations in the Morning.

Upon the Paſſion of Jeſus Chriſt.

I Will conſider the Innocency of our Lord Jeſus Chriſt, who ſuffered for our Sins; who

who was moſt innocent, without all Spot of Sin, moſt Holy, full of all Graces and Virtues, moſt Wiſe and moſt Diſcreet; in whom were contained the Spiritual Treaſures of the Wiſdom of God, and of his Divine Spirit, in doing good to all; who emyloyed his whole Life in doing Good (as St. *Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil; gave Sight to the Blind, cleanſed the Lepers, cured the Sick, and raiſed the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himſelf to all! He is my Father, my Maſter, my Phyſician, my Redeemer, my Creator, my Benefactor, Eſpouſe of my Soul, my God, and my All in All. And how a little before his Paſſion he made himſelf my Meat and my Drink, to enter within me; for which Cauſe I am to hold his Pains as mine own, ſith he, who ſuffereth them, is ſo much mine, and beareth to me ſo great a Love.

The Soliloquie.

O Moſt bountiful Redeemer, how well doſt thou pay our Debts with thine own Pains! O that I could find out and comprehend the Length, and the Breadth, the Height, and the Depth of the Charity of Jeſus! O that I could enter into his inflamed Heart, and ſee the Furnace of Infinite Fire that burn-

eth therein, and melt in thoſe Flames; that iſſuing forth full of Love, I might love, as I am loved, and to ſuffer with Love for him, who ſuffered for me with ſo great Love, from his interior Love burſt forth ſuch exterior Signs and Demonſtrations as were ſufficient to mollifie an Heart more frozen than Ice it ſelf, and more hard than any Marble.

LET us now join together the penitent Sinner and the devout Saint in this one Exhortation, that they approach the Table of the Lord with a ſecret Affection of Soul; and that being raiſed by Faith, and enlarged by Prayer in this Conſideration, that their Sins have been the Cauſe of Chriſt's Sufferings. The Jews cried out of Chriſt, *Crucifie him, Crucifie him.* Such was the Greatneſs of their Malice, that (if poſſible) they would have had him twice crucified; but yet, is not their Deſires too unhappily fulfilled? They crucified him once with their Hands, and we, even we, crucifying him again by our Sins. Who art thou then that comeſt to Chriſt without Floods of Tears, when he comes to us in Streams of Blood? Who can meditate on his wounded Body, without a wounded Soul? or view his pierced Side, without a pierced Heart? In which our Saviour gives us our true Devotions, beſpeaking us as well as the Daughters of *Jeruſalem*

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Weep not for me, but for your ſelves: Weep not for me or my Sufferings in a fruitleſs Compaſſion; but weep for your ſelves and your Sins in a hearty Contrition. O let our Hearts be raiſed by Faith, that ſo whatſoever is our Affliction and Pain, we may find an healing Virtue in the Blood of Chriſt, which is this Sacramental Adminiſtration, that ſo, for every ſinful Diſtemper in us, we may receive an healing Virtue from Chriſt; having our Remiſſion of Sins, and our Peace of Conſcience confirmed unto our Souls by this bleſſed Sacrament, as the Seal of Grace, and the Pledge of Glory.

Now repair unto the Publick Service of the Church; if not read the Pſalms for the Day, and the firſt and ſecond Leſſons at home, &c.

Confeſſion of Sins out of the Holy Bible; for Friday *Morning.*

I Confeſs, O Lord, that I was ſhaped in Wickedneſs; and in Sin hath my Mother conceived me, *Pſal.* 51. 5.

That my Heart is rebellious like a ſtarting Bow, *Hoſ.* 7. 16.

That I am of polluted Lips, *Eſa.* 6. 5.

That my Tongue talketh nothing but Vanity, *Pſal.* 114. 11.

That mine Eyes are evil, prone to Luſt, St. *Mark* 7. 22.

That my Hands are ſlow to Good, *Heb.* 12.

That

That my Feet are ſwift to Evil, *ver.* 12.

I have ſinned againſt thee, O Lord, and in thy Sight, not fearing thy Majeſty, *Rom.* 3. 15.

My Sins are, O Lord, in Quantity large and of a great Size, of long Continuance *Eſa.* 57.8. *Pſal.* 25. 11.

Like a Burden of Lead, many in Number, more than the Hairs of my Head, and I gaining nothing thereby, *Jer.* 3. *Pſal.* 40. 2. *Ezek.* 1. 3.

Not being aſhamed, *Gal.* 2. 18.

Knowing it to be Sin, *James* 4. 17.

I reap the Fruit of my Fooliſhneſs; for what Fruit have I in thoſe things whereof I am aſhamed? *Rom.* 6. 21.

My Days are conſumed in Vanity, and my Years in the Bitterneſs of my Soul.

And now there is no Health in my Fleſh, becauſe of thy Diſpleaſure; neither is there any Reſt in my Bones, by reaſon of my Sin.

And what ſhall I now ſay, or wherein ſhall I open my Mouth? What ſhall I anſwer, ſeeing I have done theſe things?

Out of the Deep have I called to thee, O Lord: Lord, hear my Voice, *Pſal.* 130.

If thou, Lord, ſhouldſt be extream to mark what is done amiſs, O Lord, who may abide it?

Enter not into Judgment with thy Servant, O Lord; for in thy Sight ſhall no Man living be juſtified.

Behold, O Lord, though I have ſinned, yet I humble my ſelf under thy mighty Hand: I am thine, O ſave me.

Spare the Humble and Contrite; for behold, I judge my ſelf.

O taſte, and ſee how gracious the Lord is: Bleſſed is the Man that truſteth in him.

For thy Mercies, O Lord, art ſweet, comfortable, better than Life.

Come unto me all ye that labour and are heavy laden, and I will give you Reſt.

I come not to judge the World, but to ſave it.

Wherefore, in the Multitude of the Sorrows that are in my Heart, thy Comforts, O Lord, have refreſhed my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.

My Fleſh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever.

O Lord, be thou ſo to me for ever. Amen.

A Prayer on Fryday *Morning, of Confeſſion of Sins to God, before the holy Sacrament.*

O Moſt glorious, and moſt gracious Lo God, who are the Searcher of Hear the Lover of Souls, and the Preſerver Men; before thee (holy Lord) I here pr ſent my ſelf polluted, Oh! do thou make m a penitent Sinner. Polluted I am, and loath ſome in the Sight of mine ow Corruptions, * wherefore ſee O thou great and glorious, thou juſt and righteous Judge Oh ſee; I here proſtrate my ſelf at the Bar o thy Juſtice, not knowing what to anſwe thee: My Conſcience witneſſeth againſt me, and thy Law condemns me. Who, Oh! who ſhall plead for me? Oh! wilt not thou, bleſſed Jeſus, my Surety, my Saviour, wilt not thou undertake my Cauſe, who art my Advocate? Wilt not thou procure my Pardon, who art my Mediator? O bleſſed Jeſus! be now my Jeſus; and ſeeing thou art able to ſave all that come unto God by thee, O plant in my Heart Gentleneſs and Patience, a meek and long-ſuffering Spirit, that I may never be tranſported with violent Anger, never be diſordered by Peeviſhneſs, never think Thoughts of Revenge; but may with Meekneſs receive all Injuries that ſhall be done to me, and patiently bear every croſs Accident,

* *Here name your particular Sins.*

Accident, and with Charity may return Bleſſing for Curſing, Good for Evil, kind Words for foul Reproaches; that living all my Days with Meekneſs and Charity, keeping Peace with all Men, and loving my Neighbour as my ſelf, and thee, O ſweet Jeſu, more than my ſelf, and more than all the World, I may at laſt come into the Regions of Peace and eternal Charity, where thou liveſt, who loveth all Men, and wouldeſt have none to periſh, but all Men to be ſaved through thee, O moſt merciful Saviour and Redeemer Jeſu, *Amen.*

A Prayer out of the Pſalms.

O Lord God Almighty, and King of Eternal Glory, who doſt acknowledge him to be a bleſſed Man, that abhorreth the way of Sinners, and doth meditate in thy Law Day and Night; teach thou me, a wretched Sinner, faithfully to ſerve thee with Fear and Trembling of Heart: and ſeeing with all Humility of Heart I do call unto thee with my Voice, hear me, have Mercy upon me, and ſo hearken unto my Prayer: Keep me as the Apple of thine Eye; Hide me under the Shadow of thy Wings, becauſe thou art my Strength, my Rock and my Refuge. Cleanſe me from my ſecret Faults, and keep thy Servant from preſumptuous Sins. O remember not the Sins of my Youth! but ſend me Help from thy Sanctuary, and

give

give me mine Heart's Deſire, and ſo truſt in thee, let me never be confounded, but give the Puniſhment of my Sin. Let thy Mercy, O Lord, be upon me as I truſt in thee and delivering me out of all my Fears, unto my Soul, I am thy Salvation, that I may go into thy Glorious Houſe; for thou art my God of my Strength, let not my Steps go out of thy Paths; that I may love Righteouſneſs and hate Iniquity. Teach me, O Lord, the Ways of thy Statutes, and I ſhall keep them unto the end: Give me Underſtanding, and I ſhall keep thy Law; yea, I will obſerve it with my whole Heart: Make me to go in the Path of thy Commandments, for therein do I delight for ever.

A Prayer.

O Bleſſed Jeſus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who has vanquiſht Satan, and all the Powers of Darkneſs; O give Victory to my languiſhing Soul in her ſpiritual Conflicts: Guide me with thy Counſels, ſuſtain me with thy Grace, refreſh me with thy Comforts, preſerve me with thy Love, and crown me with thy Glory. O Jeſus! grant, I beſeech thee, that ſo long as I am in the darkneſs of this miſty Deſert, that the Eyes of my Mind may behold and contemplate the moſt ſhining Light and Brightneſs of Thee, O God;

God; and that I may always praiſe thee for ever and ever, *Amen.*

Friday's Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

THIS is one of the higheſt manners of Meditating, that is, upon the holy Paſſion of our Saviour; the which Conſideration ſerveth to encourage us to endeavour our ſelves to imitate ſome part of that which is there repreſented unto us. For it is manifeſt, that all the Perfection of a Chriſtian Life conſiſteth in Imitation, and following of the Virtues of our Saviour Chriſt; whereunto the Apoſtle St. *Peter* exhorteth us, ſaying, *Chriſt ſuffered for us, leaving unto us an Example, that we ſhould follow his Footſteps*; who, when he was evil ſpoken of, did not ſpeak evil again, and when he was tormented, did not threaten them; but delivered himſelf unto him that did moſt unjuſtly condemn him: He ſuffered his Pains without any manner of Eaſe or Conſolation: He ſhut up from himſelf all the Gates whereby any manner of Eaſe or Conſolation might come unto him, either from Heaven, or from Earth; inſomuch that he was content to be forſaken, not only of his Diſciples

1 Pet. 2. 21.

Diſciples and Friends, but alſo of his o
Father, and of himſelf alſo; and therefo
he ſaid in the *Pſalm*, I am become as a M
deſtitute of all Help, I am left among
dead. This is that Forſaking, which o
Saviour ſignified upon the Croſs, when
ſaid, *My God, my God, why haſt thou forſa*
me? For (as concerning the Bond of Unio
the Divine Nature never forſook the Hum
Nature, which it had once taken; yet
touching the Conſolation, and Eaſe of t
Pain and Torments, it did wholly forſake th
ſame. And therefore we ſee that the Ma
tyrs, when they went to ſuffer Death
ſhewed themſelves very couragious, merry
and joyful: But our Saviour, being the very
Fountain of Grace and Strength (through
whoſe Virtue the Martyrs had ſuch Force and
Courage, to be able to do that which they
did) trembled, and ſweat even very Drops of
Blood, when he went to ſuffer Pains and
Torments for us. For in the Martyrs the
Virtue of Charity, which redounded into
their Souls, cauſed them to have very great
Courage and Joy; but in our Saviour Chriſt
both theſe and all other Influences were by
ſpecial Miracles ſuſpended, that ſo he might
drink the Cup of his moſt bitter Pains pure,
and without mixture of any manner of Eaſe
or Conſolation.

Conſider

Conſider therefore firſt of all, that ſo profound Humility, wherewith the moſt high and only begotten Son of Almighty God vouchſafed to be contemned, and leſs eſteemed than *Barrabas*; and to be crucified upon a Croſs between two Thieves, as though he had been a Captain and a Ringleader of Malefactors.

Conſider his ſo wonderful Patience in the midſt of ſo many reproachful Injuries and Torments, and withal, his paſſing great Magnanimity, in that he offered himſelf ſo willingly into the Hands of his Enemies, and to ſuffer the greateſt Pains and Conflicts that ever were ſuffered in this World.

Conſider his moſt fervent Charity, which paſſeth all Underſtanding, by the which only he was moved to offer himſelf in Sacrifice for the Sins of the World, and to ſuffer Death, that he might give Life, not only to his Friends, but alſo to his Enemies, even to thoſe very Perſons that ſhed his moſt precious Blood.

Conſider his moſt abundant Mercy, which extended it ſelf ſo far forth, as to take upon him all the Miſeries and Debts of the World; and to make Satisfaction for them, as if they had been peculiarly his own Debts.

Conſider that ſo perfect Obedience, which he uſed towards his Father, whom he obeyed unto

unto Death, even to the Death of the Cro
where finally bowing down his Head, he
fered up unto him his moſt holy Soul, givi
us thereby to underſtand, that the Work
his Obedience was then perfectly fulfille
Let us do as our Saviour himſelf comman
ed us, St. *John* 13. 15. *I have given you*
Example, that as I have done, ſo ſhould y
do likewiſe.

Out of the Bible. O Lord Jeſus! receive m
Spirit: O my Life! take m
Soul; my Joy! draw m
Heart unto thee; mine Head! direct me
Light of mine Eyes! enlighten me: O m
Comfort! rejoyce me: My ſweet Food! le
me eat thee: O Word of God! refreſh me!
O Light Eternal! ſhine thou over me, tha
I may underſtand thee, know thee, and lov
thee.

Now repair unto the Publick Service of the Church, if you have Opportunity; if not, Obſerve the Directions, Page 10.

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, for Friday *Evening.*

Kneeling, ſay,

O Sweet Jeſus! Praiſe, Honour and Glory be to thee, O Chriſt, who for my ſake haſt vouchſafed to come down from the Boſom

ſom of thy Divine Father into this Valley of Miſery; and to be conceived and incarnated, and made Man by the Holy Ghoſt, in the moſt chaſte Womb of the Virgin *Mary*.

Chuſe, I beſeech thee, my Heart for thy Dwelling-place; adorn it, repleniſh it with Spiritual Gifts, and wholly poſſeſs it.

O that I were ſo faſtned unto thee, that I might never depart, or turn away my Mind from thee! I adore thee, moſt dear Redeemer; who being born in the depth of Winter, didſt not refuſe to be ſwaddled in poor Cloths, and to be laid in a Manger.

Grant, O Lord, that I may always ſtand in thy ſight, truly humble, and truly poor in Spirit.

O bleſſed Jeſus, who wouldeſt upon the Eight Day, like other Children, be circumciſed; and being yet an Infant, ſhed thy precious Blood.

And for our ſingular Comfort wouldſt be called Jeſus, which ſignifies a Saviour.

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words and Works) into the number of thy Children.

O ſweet Jeſus, whom the wiſe Men, with a devout ſeeking, found by the Direction of a Star, and having found, fell down and worſhipped thee, offering unto thee Gifts of Gold, Frankincenſe and Myrrhe.

Grant

Grant that I may offer daily unto thee the Gold of bright ſhining Charity, the Frankincenſe of ſweet ſmelling Devotion, and the Myrrhe of perfect Mortification.

O holy Jeſus, who for our ſake wouldeſt be ſubject to the Law, and to give us an Example of Humility, wouldeſt be carried to the Temple by thy Mother, and be redeemed with an Offering ordained for ſuch as were poor.

Where juſt *Simeon* and *Anne* the Phrophetes rejoycing greatly at thy Preſence, gave very glorious Teſtimony of thy Dignity.

O that all Pride were utterly thrown down in me! *Amen, Amen.*

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt continued.

O Jeſus, Praiſe Honour and Glory be to thee, who, ſtraying in the Temple, were for the ſpace of three Days with great Grief ſought by thy devout Mother, and at length with great Joy found by her ſitting in the midſt of the Doctors, hearing them, and propoſing Queſtions to them.

Would to God thou would'ſt give and communicate thy ſelf in ſuch ſort unto me, that I might never be ſeparated from thee, nor ever be deprived of thy Comfort.

O Lord, who hath not diſdained to come to the River of *Jordan*, and entring into it, there

there to be baptized by thy Servant *John* the Baptiſt.

Who likewiſe for our ſakes abiding amongſt wild Beaſts in the Deſarts, and faſting Forty Days and Forty Nights, and perſevering in prayer haſt permitted thy ſelf to be tempted by Satan.

And overcoming him, haſt been honoured with the Miniſtry, and Service of Angels.

Give me Grace, O Lord, that I may conſtantly perſevere in Prayer, and let no Temptation, I beſeech thee, defile me; but rather let Temptations purge me, and join and unite me unto thee, that I might adhere to thee alone, ſo that I may receive from thy Hand chearfully all kind of Adverſity.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive thoſe that offend me.

O ſweet Jeſus, who coming to *Jeruſalem* in a meek and gentle manner didſt ride upon an Aſs; and amidſt the Praiſes which were ſung by the People that came to meet thee, didſt pour forth Tears, bewailing the Ruin of the City, and Deſtruction of thoſe ungrateful Souls.

Grant that I may never prefer any thing before thee.

O my Jeſus, who in *Jeruſalem*, according to the Law, didſt eat the Paſcal Lamb with thy

thy Diſciples, and giving them an Example of Humility and Charity, kneeling upon the Ground, didſt waſh their Feet, and having waſhed them, didſt wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all Pride and Loftineſs.

O Jeſus, who with an unſpeckled Charity haſt inſtituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaſt Affection, ſingular Humility, and Purity of Heart, receive thee.

Grant that thy Word may be truely pleaſing to me, and ſweeter than the Honey and the Honey-comb to my Soul.

Who going forth with thy Diſciples beyond the River *Cedron*, didſt enter into a Garden, where thou foreſaweſt thou ſhouldſt be taken.

O that I could utterly forſake my own Will, and always love and follow thine!

O Jeſus! who immediately before thy Paſſion didſt begin to fear, to grieve, and be ſad, taking upon thy ſelf our Weakneſs.

Who, falling upon the Ground, prayed unto thy Father, and humbly offeredſt up thy ſelf wholly unto him, ſaying, *Father, thy Will be done.*

Grant

Grant, that I may with a quiet Mind receive all things as from thy Hands; and that I may find Help and Aſſiſtance from thee.

O Jeſus, who didſt lovingly kiſs the Traytor *Judas*, coming deceitfully to thee.

Shewing by the Calmneſs of thy Countenance, and Sweetneſs of thy Words, that thou didſt love him.

Grant that I may ſhew my ſelf loving and mild to all mine Enemies.

That I may pardon them from my Heart, howſoever they ſhall offend me.

O Jeſus! who didſt permit thine Enemies moſt furiouſly to lay their ſacrilegious Hands upon thee; and being cruelly bound by them, didſt not revenge, but mildly endured the Reproaches, Blaſphemies, and Injuries wherewith they did moſt wickedly affront thee.

Who didſt reſtore and heal the Ear of *Malchas* one of thy furious Perſecutors, cut off by St. *Peter* thy Diſciple.

That rendring Good for Evil, the Riches of thy Mercy, and Mildneſs, might ſhine forth to us.

Grant, I beſeech thee, that the Deſire of Revenge may never have place in my Heart.

O! that thou wouldſt beſtow upon me the Grace of true Patience, *Amen*.

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt continued.

O Jeſus! who ſufferedſt thy ſelf to be led bound as a Malefactor and Thief by a Troop of Soldiers unto *Annas*, and to be preſented before him.

O unſperkable Mildneſs of my Redeemer!

Grant, O Lord, that theſe Examples of thy Virtues may ſhine in me to my Good and thy everlaſting Glory.

St. *Peter*, one of the chief of thy Apoſtles thrice denied thee; and yet thou moſt mercifully lookeſt upon him, and provokeſt him to Repentance, and to ſhed Tears for his Offence.

O that it might pleaſe thee in like manner to look upon me with that lovely Eye of Mercy.

That with due Tears of Repentance I may bewail my Sins paſt.

And having bewailed them, may not hereafter any more return to them again.

O my Jeſus! who by the wicked Jews was proclaimed guilty of Death, and without cauſe condemned.

That by the unjuſt Condemnation. thou mighteſt deliver us from the Guilt of our Sins, wherewith we were juſtly attainted.

Grant that I may imitate thy Meekneſs and Patience.

That

Grant that I may be truely ſubject to my Superiors, and all Powers over me ordained by thee.

That I may obey my Equals, and love and honour all Men.

O my Jeſus! who being ſtripped naked in the Palace, and bound to a Pillar, didſt ſuffer thy naked and immaculate Fleſh to be rent with moſt cruel Scourges, that with thy Sores thou mighteſt heal our Wounds.

Thou are indeed that living Stone rejected by Man, but choſen by God.

Grant that I may now patiently ſuffer the Scourges of thy Fatherly Correction.

For they cloathed thee the King of Glory, with a Purple Garment for the greater Affront.

They faſtned upon thy Divine Head a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a ſcornful manner, ſaluted thee, ſaying, *Hail King of the Jews.*

Plant, I beſeech thee, in my Heart the Memory of thy Paſſion.

O Jeſus, who being declared Innocent by *Pilate* thy Judge, didſt not refuſe to hear the furious Outcries of the *Jews*, by which they demanded that thou ſhouldſt be crucified.

Who being led out with two Thieves, didſt carry thy Croſs with great Pain upon thy ſacred and torn Shoulders, and didſt not refuſe to be driven forward, to be urged and haſtened.

And being weary and breathleſs, didſt languiſh under the Burthen.

Give me Tears of devout Compunction, and of holy Love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and reſt in thee only.

Grant, that with fervent Devotion I may embrace all Croſſes; and may humbly follow thee unto Death.

Who having thy Shoulders bruiſed with the Weight of the Croſs, didſt at length arrive weary at the Place of Execution.

Where Wine mingled with Gall was offered thee, to refreſh thee.

Who being naked, didſt uot refuſe to be rudely ſtretcht out upon the Wood of the Croſs, and cruelly faſtened with Nails upon the ſame.

Grant me, O Lord, that with a faithful and grateful Mind I may conſider this thy unſpeakable Charity, with which of thine own accord thou didſt ſtretch forth thine Arms, and willingly offeredſt thy Hands and Feet to be pierced.

Who

Who didſt hang (thy Hands and Feet being pierced) three Hours upon the ſhameful Wood of the Croſs, and ſhedding in great abundance thy precious Blood, didſt endure unſpeakable Torments throughout thy whole Body.

O ſweet Jeſus, who waſt ſo good even to thoſe that were ſo wicked, that for the very ſame Parties who did crucifie thee, thou did pray unto thy Father, ſaying, *Father, forgive them, for they know not what they do.*

Give me, I beſeech thee, the Grace of true Meekneſs and Patience, by which I may, according to thy Commandment and Example love mine Enemies.

Who didſt embrace Death; and recommending thy ſelf to thy Heavenly Father, bowing down thy venerable Head, yieldedſt up thy Spirit.

Truly, thus giving thy Life up for thy Sheep, thou haſt ſhewed thy ſelf to be a good Shepherd.

Thou didſt die, O thou only begotten Son of God! Thou diedſt, O my beloved Saviour! that I might live for ever.

O how great Hope, how great Confidence have I repoſed in thy Death, and in thy Blood!

I glorifie and praiſe thy holy Name, acknowledging my infinite Obligations to thee.

O ſweet Jeſus! who being, with great Lamentation of thy Friends, taken down from the Croſs, wouldſt be anointed with precious Ointments, was wrapt in fine Linnen, and buried where no Man was buried before.

O Jeſus! Praiſe, Honour and Glory be to thee, O Chriſt, who, Forty Days after thy Reſurrection being expired, didſt glorioufly aſcend into Heaven in the Sight of thy Diſciples, where thou ſitteſt at the Right Hand of thy Father, bleſſed for ever.

O that my Soul might always languiſh on Earth, and aſcend and aſpire towards Heaven! And ſeek, and ſavour thoſe things which are above in Heaven, and not thoſe things which are here upon Earth.

O my moſt merciful Lord God, grant that according to thy Will, I may ſo innocently paſs the Courſe of this miſerable Life.

That my Soul departing out of the Priſon of my Body, I may be veſted with thy Merits and Virtues.

And be received into thy everlaſting Joy: And with all the Saints I may bleſs and praiſe thee for ever, *Amen*.

A Prayer for the Preparation to the Holy Sacrament, for Friday *Evening*.

O Holy Jeſus! I adore thy Mercies and thy incomparable Love, who for our ſake didſt ſuffer ſuch horrid and ſad Tortures, which

which cannot be remembred without a ſad Compaſſion. Pity me, O Lord! pity me, deareſt God! Turn thoſe thy Merciful Eyes towards me, O moſt merciful Redeemer! for my Sins are great like unto thy Paſſion, full of Sorrow and Shame, and a Burden too great for me to bear. Lord, who haſt done ſo much for me, to purchaſe me Bleſſings upon Earth, and an Inheritance in Heaven, now only ſpeak the Word, and thy Servant ſhall be whole. Let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am about to addreſs my ſelf to come to thy Table, O Lord, O that I might have ſuch a ſweet Remembrance of thy Love, to encourage my Hope, to excite me to all my Duty, and put an humble Confidence in me, to look up unto thee again for thy Pardon, and for Grace of thy Holy Spirit, to enable me to pleaſe thee better hereafter. Multiply thy Bleſſings upon me, ſweeteſt Jeſus; increaſe in me true Religion, ſincere and actual Devotion in my Prayers, Patience in Troubles, and whatſoever is neceſſary to my Soul's Health, or conducing to thy Glory, and to ſuch a bleſſed Union with thee, that I may never more live unto my ſelf, or to the World, but to thee only; and by the Refreſhments of an holy Hope, I may be led through the Paths of a good Life, to the

Poſſeſſion of thy Kingdom. O bleſſed Jeſu who liveſt and reigneſt ever one God, World without End, *Amen.*

Saturday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

WHAT a deal of Coſt and Pains do we beſtow upon theſe wretched Bodies of ours, only to make them pleaſing and lovely to the Eyes of ſome Beholders, as miſerable, perhaps as our ſelves; and yet when we have done all, we are (it may be) no better than hard-favour'd and unhandſome Creatures, and contemptible in thoſe Eyes, from whom we deſire moſt Approbation, whatever therefore becomes of the outward Man, let it be my Care that my Soul may be veſted with my Lord Jeſus, that I may come holy to thy Table; ſo ſhall I be ſure to be ſafe, rich, amiable here, and hereafter glorious.

It was part of our Saviour's Charge upon the Mount, *Take no care what to put on*: But it muſt be the main Care of our Lives how to put on Chriſt upon our Souls, that we may with pure Hearts come to the holy Sacrament? When I have once got this on my Back, I ſhall ſay, though in a contrary Senſe, with the Spouſe in the *Canticles, I have put on my Coat*

Coat, how ſhall I put it off? I have waſhed my Feet, how ſhall I defile them? Now what is more filthy than Man conceived and born in Sin? and what is more clean and beautiful, than our Saviour Chriſt conceived of the Holy Ghoſt? *My Well-beloved is white and well-coloured* (ſaid the Spouſe) *and choſen out amongſt Thouſands.* This moſt ſweet and loving Lord then, that was ſo fair and ſo clean, was content to receive all the Spots and Filthineſs of our Souls, the Pains which our Sins deſerved, and that he might leave our Souls clean and free from them. What a wonderful Pity and Compaſſion was it that moved my Lord to have ſuch a fervent Deſire for the Cleanneſs of my Soul, that thou ſhouldſt with ſo great Charge and Loſs of thine own Blood, beſtow it upon me.

Bleſſed art thou, O my moſt merciful and loving Lord! all the Angels praiſe thee (O God) for evermore.

Now when the Solemnity of the holy Euchariſt is celebrated, it is a Day when the Sons of God come to preſent themſelves before the Lord, and we may be ſure Satan will alſo come among them, not only to accuſe every unworthy Receiver, but even to tempt the worthieſt that receive, tempting him with wandring and worldly Thoughts, with flat and dull Affections; yea, it may be with ſpiritual

Pride, with formal Hypocriſie or impure Imaginations; now that we be not entangled in Satan's Net, we may prevent, by having our Eyes ever towards the Lord, our Soul fixt and intent upon Chriſt, in the Suffering of his Paſſion, the Power of his Reſurrection, the Glory of his Aſcenſion, and the Benefit of his Interceſſion, with the Enlargements of Contrition, of Faith, of Love, of Prayer and Praiſes. For as often as I think of the Lord's Paſſion, I preſume much of the Love of God, and the Forgivenefs of my Sins. He bows down his Head to kiſs me. He ſtretch'd forth his Arms to embrace me. He openeth his Side, that I may ſee his Heart flaming with Love. He is lifted up from the Earth, that he may draw all unto him. O my Lord, draw me to thy Table, that I may admire and love thee; let me go with the forwardeſt Affection to teſtifie how much I value thy Kindneſs, to profeſs the Sincerity of my Faith to thee, and my moſt dutiful Love unto thee, and I will render to thee, O my Lord, moſt hearty Thanks, that thou wilt admit me to that Honour. I will hope in God, for I will yet praiſe him, who is the Health of my Countenance, and my God. Bleſſed be God, which hath not turned away my Prayer, nor his Mercy from me.

Repair to the Prayers of the Church, or obſerve the Directions, Page 10.

A

A Prayer on Saturday *Morning to Jesus Christ; for our due Receiving of the Holy Sacrament.*

O All-sufficient Saviour, teach me by thy great good Example, Obedience, and Submission to thy Divine Will, I humbly beseech thee so to prepare my Soul to the due Receiving of thy Holy Sacrament worthily, that I may thereby effectually feel, taast, and feed on thee, my Saviour Jesus Christ, that I may by thee have Eternal Life. Pardon (O Lord) pardon my Unpreparedness to come to thy Holy and Divine Mysteries; make thy Word and Sacraments alway so powerful and effectual in my Heart, that I may thereby be sanctified and renewed unto all holy Obedience unto thy Will in the Mortification of my sinful Corruption, renewing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith, and Temperance.) O blessed Jesus! by thee let me have Access to thy heavenly Father, that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my Uncleanness and Disobedience; let thy Humility extinguish my Pride and Vanity, thy Meekness extinguish my Anger, and thy Charity cover the Multitude of my Sins, and that thou wilt with the Hands of thy Mercy, immediately after this Life, receive my Soul into everlasting Joy

and

and Felicity, there to reign with thee for ever, *Amem.*

Saturday's Meditations in the Evening.

Upon the most Holy Sacrament.

O What shall I do to have my Soul wholly poſſeſt with, and inebriated by thee, ſo to enjoy an eternal Oblivion of all paſt Evils, and the perpetual Embraces of thee (my only Good) but by coming to thy Holy Communion, and there to ſeal the Promiſes that I have made to thee this Week, and for the future to live more Holy and Godly for the time to come? Suffer me (thy Juſtice laid aſide) to ſpeak unto thy Mercy, me Duſt and Aſhes; yet ſuffer me to ſpeak, being it is unto the Mercies of my God I ſpeak, and not to Man: Say unto my Soul, I am thy Salvation; but ſay it ſo, as it may hear thee ſay it. Behold the Ears of my Heart are before thee, open them, and ſay unto my Soul there, I am thy Salvation. Then will I haſten after thy alluring Voice, and catch faſt hold on thee. O hide not thou thy Face from me; let me ſee it though I die, leſt otherwiſe I die ſo as never to ſee it. The Manſion of my Soul is too narrow to entertain thee; O let it be enlarged by thee, by my coming to thy Table; for it is very ruinous.

nous, be thou pleaſed to repair it. Cleanſe me, O Lord, from my ſecret Sins, and from my preſumptuous Wickedneſſes deliver thy Servant. I have confeſſed this Week my Sins to thee, O my God, and I hope thou haſt forgiven the Wickedneſs of my Sins. I do not contend in Judgment with thee, for thou art the Truth: For if thou, Lord, ſhouldeſt mark Iniquities, O Lord, who ſhall abide it? But the true Mediator, whom in thy ſecret Mercy thou haſt manifeſted to the Humble: (and haſt alſo ſent him amongſt us, that we might by his example learn Humility) the Mediator of God and Man, the Man Chriſt Jeſus: And this true Mediator was alſo made known to the Saints of old, that they, by the Faith of his Paſſion to come, as we by the Faith of it paſt, might obtain Salvation. And it was as he was Man, that he was Mediator; but as he was the Word, ſo he was no middling Perſon, becauſe equal to God, and God with God and together with the Holy Spirit, One God. How far haſt thou loved us (O thou good Father) who ſparedſt not thine only Son, but deliveredſt him up for us ungodly? How far haſt thou loved us, for whom he, who thought it no Robbery to be equal to thee, was made ſubject even to Death, even to the Death of the Croſs? And therefore I chiefly repoſe ſtrong Hope in thee, that

that thou wilt heal all my Diſeaſes, being my Jeſus, elſe ſhould I deſpair, for many and great are theſe my Diſeaſes: Many and great they are, but greater is the Cure which thou haſt provided. And well might we have imagined thy Word to have been too Remote from having any Alliance with us, and ſo have deſpaired of our ſelves, had it not thus been made Fleſh, and dwelt amongſt us. That therefore Chriſt died for all, that they, who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again, this is my great Delight, and ſo often as I can be releaſ'd from other neceſſary Affairs, I repair to this Pleaſure of coming to thy Table: Neither find I in all theſe things, which I run through, and wherein I conſult thee, any Place of Settlement for my Soul, ſave only in thee. Behold, O Lord, I caſt all my Care upon thee; let me live, and I will conſider the wonderful things of thy Law. Thou knoweſt my Ignorance, my Infirmities, teach me, heal me, O Jeſus, in whom are hidden all the Treaſures of Wiſdom and Knowledge: Redeem me with thine own Blood, for I meditate on it; I eat it and drink it at thy Table, and it is communicated to others, and being poor, I deſire to be ſatisfied therewith amongſt thoſe who eat and are ſatisfied; and they ſhall praiſe the Lord that ſeek him.

Now repair unto the Publick Service of the Church, if you have Oppertunity; if not, observe the Directions, Page 10.

A Prayer on Saturday *Evening to Jesus Christ, for our due Receiving of the Holy Sacrament.*

O Most sweet Jesus, who, to suffer Torments, ascended to *Jerusalem* with so great haste, fill my Heart (I beseech thee) with that Divine Love, that leaving my slow and idle Peace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will, and whatsoever thou wilt not, I forsake, and utterly detest in my Heart. O merciful Jesus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exercises, and virtuous Meditations of thy Death and Passion, in following thine own most holy and blessed Example: The Blood that ran from thy blessed Heart wash my Soul from all Sin and Iniquity, that I may come holy to thy Table, and there to dedicate my self again unto thee. I am not worthy, I confess, to be seen in thy sacred Presence; but since thou hast wrought in me a Will to please thee in all things, I desire that I may humbly appear and profess it before thee, and wait upon thee for a Power to do according to the Purposes

of

of my Heart; and purchaſe to me thy Grace faithfully to ſerve thee, O my Lord God, my Might, my Life, lead me and feed me in this Mortality, and at the Hour of Death; when I ſhall be accuſed before thee, have Mercy upon me: Grant me theſe Supplications, which I have made to thee this Week, and by thy one and only Mediation purchaſe for me a gracious Life, and a bleſſed Ending; and after my bodily Death, give me everlaſting Life, with endleſs Bliſs, that I may reign with thee for ever and ever, in the World to come, *Amen.*

And now having finiſhed your Week's Devotions, you have the leſs to do on Sunday *Morning; nothing but to guard your ſelf more ſtrictly againſt all Temptations, that they prevail not upon you: To this Purpoſe, riſe by Six of the Clock on* Sunday *Morning, and after your own Morning Prayers read the Meditations for the Day, and then the Prayer before the Communion at home. If time will let you, read the Scripture, or ſome good Book.*

Then examine the State and Temper of your Heart, whether it be tender and affectionately diſpoſed to relenting for your Sins; with Purpoſes againſt them and Reſolutions for an holy Life, and truſting on God in our Saviour's Blood for Pardon; and let us have good Will towards all Men, and Charity.

Sunday's

Sunday's Meditations in the Morning.

Upon the most Holy Sacrament.

DOst thou rightly understand, O my Soul, what this great Ordinance means? Behold, thou art going to feast with that God, who stretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind: What! Feast with so glorious a God! How happy mayst thou be, if this Sacrament charms thee into a fervent Love to thy dear Redeemer? but how wilt thou escape, if thou neglect so great Salvation? Here is represented the greatest Love that ever was vouchsafed to Men: Here the Son of God appears all bloody to affright thee from thy Sins: Here Christ is as it were crucified before thine Eyes, that, remembring what it was that brought him to his Cross, thou mayst mourn, as one that mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven. Here the Everlasting *Trinity* seems to use his utmost Endeavours to perswade thee into an heavenly Conversation to thy *Holy* Temple. O my Soul, I am going to renew my Baptismal Vow, and to enter into a Solemn Covenant with God,

God, and faithfully to promiſe him to reſign my ſelf entirely to him. to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to thoſe Laws which he hath ſealed with his own Blood: To this end thou eateſt of his Bread, and drinkeſt of his Wine, and thus thou ſealeſt the Covenant. Doſt not thou remember, O my Soul, how the World was loſt by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this Holy Sacrament thou ſhalt be ſaved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for thoſe Sins, for which ye have mourned (for this Week paſt) removing that Wrath at which ye trembled: Let your Sorrow be turned into Joy, and your Fear into Faith and Hope. Go and offer up your beſt Praiſes to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghoſt, who gives us the Benefit theteof. O the Height and Length, the Depth, and Breadth of the Love of Chriſt! who can ſufficiently admire it, that ſo great a Majeſty ſhould ſtoop ſo low, and ſuffer ſo much, for ſo poor and ſo evil deſerving Wretches, with purpoſe to advance us to ſo bleſſed a Condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned: We

cannot

annot climb to Heaven in a Moment; the Way to Happineſs is but by Degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a Step to Eternity, and he is ſo much nearer Heaven in going to this holy Sacrament. We cannot be too good Proficients in an holy Life, or think that in ſmalleſt Acts of Piety we have enough to carry us to Happineſs; and he that either believes, or loves his Saviour, cannot think he ſtrives too much to live well: It's not a few times coming to this Table, but a conſtant Progreſs that mounts us thither. O! how bad is he, that thinks himſelf too good to be made better?

The Promiſes of thy Glory are infinite, O Lord, and yet how careleſly do we embrace them? Thou haſt ſhewn us the way unto thy ſelf, and yet we are not only unwilling, but even weary of walking unto thee. Alas! are the Joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we purſue the Vanities of the World, but pretend a faintneſs in thy Service? We can run after the periſhing Concernments of this Life, but make little or no Progreſs in coming to thy Holy Table: Quicken us, O Lord, and make us more earneſt and zealous in thy Service; and

as

as thou haſt ſent thy Son to bring us to t
ſelf, do thou likewiſe ſend thy holy Spirit
ſanctifie us for thy ſelf; and then we, who
our ſelves can ſcarce move unto thine Alta
will by the Aſſiſtance of thy Grace run th
Way of thy Commandments.

But why ſo backward, O my Soul, to com
to the Table of thy Lord, where thou mayſt
drink Wine and Milk without Money, and
without Price? Where thou mayſt be ſa-
tisfied as with Marrow and Fatneſs! and eat
of the Living Bread, whereof whoever eats
ſhall live for ever. Haſt thou forgot the pe-
remptory Command of Chriſt, *Do this in re-
membrance of me*? Is this remembring thy dear-
eſt Friend, to think of him ſolemnly but once
or twice a Year? Shouldſt thou not remem-
ber him as often as thou haſt an Opportuni-
ty? Should thy Saviour remember thee no oft-
ner than thou doſt his Death and Paſſion, how
fearful would thy Condition be? Canſt thou
repreſent his Love too often to thy Mind and
Affections? Let us this Day remember our
Sins that brought him to the Croſs: Art thou
afraid of thinking too much of his Love,
and conſequently of being too Religious? Art
thou afraid of being too much enamour'd
with this Jeſus? Art thou afraid that the
Sgiht of his broken Body will break thy Heart
too much? Art thou afraid that the Sight of

his

is effused Blood will make thee pour out too
many Tears, and Prayers, and Praises of his
Love? Considering how dull, how dead thou
art, thou hadst need come frequently to the
Sacrament, to have thy Affections supplied
and softned with his precious Blood: Art
thou afraid of renewing thy Repentance, thy
Faith, thy Hope, thy Charity, too often?
The oftner thou dost resort to this blessed
Communion, the greater will be thy Acquain-
tance with thy best of Friends. No Persons
more welcome at this Table, than the hum-
ble and broken-hearted; and none meet with
more favourable Reception than the Poor in
Spirit: These our crucified Jesus prays for
on the Cross, Father, forgive them. O come,
let us go into the House of the Lord, and
the Everlasting Father will say unto us, be of
good Cheer, your Sins are forgiven you.

A Prayer on Sunday *Morning, before the Com-*
munion, at home.

O Blessed and Eternal Jesus, the Lover of
our Souls, who art pleased best in our
Love and hearty Affections to thee, and
wouldst have us delight our selves in the
Thoughts of thee, who gavest thy self a Sacri-
fice for our Sins, thy Body for our spiritual
Food, thy Blood to nourish our Spirits, and
to quench the Flames of Hell and Lust;
who did so love us, who were thine Enemies,
that

that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame Life, think the ſame Thoughts, love the ſame Love, and be Partakers of the ſame Reſurrection and Immortality. But, O Lord, I am aſhamed, and bluſh to lift up my Face to thee; for mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown up even unto Heaven. I have wrought all theſe great Provocations, which I have confeſſed this Week, and that in the moſt provoking Manner, doing Evil with both Hands earneſtly; yea, heating to be reform'd, and caſting thy Words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil Way.

Thus, O Lord, I am become out of meaſure ſinful; and ſince I have thus choſen Death, I am moſt worthy to take part in it: This, this, O Lord, is in Juſtice to be the Portion of my Cup. To me belongs nothing but Shame and Confuſion of Face eternally; but to thee, O Lord God, belongeth Mercy and Forgiveneſs: Though I have rebelled againſt thee, O remember not my Sins and Offences, but according to thy Mercy think thou upon me: And now that I am to receive this Day the bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeal unto

unto my Soul, that by the Merits of thy Death and Paſſion, all my Sins are ſo freely and fully remitted and forgiven, that the Curſe and Judgment which my Sins have deſerved, may never have Power either to confound me in this Life, or to condemn me in the World which is to come. For my ſtedfaſt Faith is, that thou haſt dyed for my Sins, and riſen again for my Juſtification. This I believe; O Lord help my Unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and lothe them, and ſerve thee henceforth in newneſs of Life: And let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received theſe Seals and Pledges of my Communion with thee, thou mayeſt henceforth to dwell by thy Spirit in me, and I ſo live by Faith in thee, that I may carefully walk all the Days of my Life in Godlineſs and Piety towards thee, and in Chriſtian Love and Charity towards all my Neighbours; that living in thy Fear, I may die in thy Favour, and after Death be made Partaker of Eternal Life, through Jeſus Chriſt my Lord and Saviour, to whom be Glory for ever, *Amen.*

Now repair unto the Publick Service of the Church; and let no Pretence interrupt or take us off from any part of Divine Service. Having entred into the Church with due Reverence, we may at our first kneeling down present our selves to Almighty God, in one of these or the like short Ejaculations.

LET the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord, my Strength and my Redeemer, *Psal.* 19.14. Or,

Holy, holy, holy Lord God Almighty, which was, and is, and is to come, fit us all for thy Service, *Rev.* 4. 8. *Or,*

O most gracious Lord God, give us Grace to make the best use of our time in thy House; graciously accept us all, that come hither to present our selves, our Souls, and Bodies unto thee, for Jesus Christ's sake, that vouchsafed to present himself bodily in the Temple for us in great Love and Humility.

Meditations upon the Holy Sacrament for Sunday *Morning, before the Prayers of the Church; or after, if you have not time before.*

Kneeling, say,

OH! how does this blessed Sacrament add Wings to devout Souls, and wrap them up with St. *Paul* unto the third Heaven, in an Extasie of Contemplation and

Love

Love! And what! ſhall my Soul now lie groveling on the Earth, clogg'd and depreſt with worldly Thoughts, with earthly and carnal Affections? No, it may not, it muſt not; Chriſt is riſen, and therefore my Heart, my Spirit, that ſhall riſe too, and ſeek thoſe things which are above: Even unto thee, O Lord, my Jeſus, do I lift up my Soul: My Soul! But how can I call it mine, ſeeing it is thine? Thine by Purchaſe; thine, having bought it with thy Blood: Yea, is it not thy Spouſe, whom thou haſt wedded to thy ſelf by thy Spirit through Faith? And is not this holy Sacrament the Marriage Feaſt? If ſo, ſure then my Jeſus, I was loſt in my ſelf till found by thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine: My Soul dwells not in thoſe Earthly Symbols, but by them, as by a Ladder, it aſcends and lifts up it ſelf unto thy heavenly Riches. And thus whilſt my Body feeds on conſecrated Food, Oh, let my Soul be filled with the conſecrated Fullneſs! whilſt my Body taſtes their wholſome Sweetneſs, let my Soul be ſatisfied with thy ſaving Goodneſs.

O my Lord, rebuke Satan, and reſtrain all earthly and carnal Affections, that they do not once dare to whiſper a Temptation to my Soul, a Diſtraction to my Thoughts, whilſt I am in Communion with thee in Prayer

at thine holy Ordinance: Do thou, O Lo
rule me by thy Grace, govern me by thy Sp
rit, defend me by thy Power, and crow
me with thy Salvation.

Thou, Lord, the Preſerver of Heaven an
Earth; thou openeſt thy Hand, and ſatis
eth the Deſire of every Living Thing; (
open now thine Hand, thy Bounty, thy Lo
and ſatisfie the Deſires of my longing So
which I here lift up unto thee.

Thou, Lord, giveſt Bread to Man fro
Earth; thou gaveſt *Manna* to *Iſrael* from He
ven, give, O give thy ſelf unto me in this S
crament, as the true Bread, the Heave
Manna, the Life-giving Food of thy Chur
Thou, Lord, art now reigning in Heaven
Oh, do thou now alſo ſet up thy Throne
my Heart! Thou art exalted in Heaven
Glory, O manifeſt thy ſelf in thy gracio
Preſence! In thy HeavenlyGlory thou art t
Joy ofholy Angels and bleſſed Saints: In t
gracious Preſence be thou now the reviving
devout Souls and humble Penitents. O
Love! my Joy! my Jeſus! my Lord!
thou preſent with me, in thy Sacrament, p
ſent more than by Inſpiration; and make
preſent with thee, and that more than by M
ditation; even lift up my Soul unto thee
a ſpiritual, real, and eternal Communio
Oh! the Load of my Sins, the Burden

my Flesh is so heavy, that I cannot of my self lift up my Head; how shall I then lift up my Soul? Wherefore, O my Saviour, do thou add thy Strength to my Weakness, thy supporting Grace to my fainting Spirit, and then I will run after thee, and lift up not only my Hands, but my Heart; not only my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the Hand, or the Knee, but the Soul, which makes the acceptable Service in Prayer and Praises unto God. The Devotion of the Soul, that is the very Soul of Devotion: Wherefore that I may present my self a living Sacrifice at Christ's Table, my best part shall be my first Oblation, and therefore in the very Preparation and Entrance of this sacred Solemnity, see, O see, unto thee, O Lord, do I lift up my Soul.

As soon as the Sermon is ended fall upon your Knees, and with all Reverence say,

ACcept, O Lord, the Sacrifice of these my Confessions, which I have offered unto thee this Week past from my Tongue, made and moved by thee to confess unto thy Name. And heal thou all my Bones, that they may say, O Lord, who is like unto thee? I am not worthy, O Lord, I am not worthy to come into thy Presence, much less to eat at thy Table the Flesh of the sacrificed Lamb. O the Cry of thy Son's Blood, who offers an

Eternal Sacrifice to thee, ſpeak on my Beha
and ſpeak better things than the Blood of
bel: For my Sins and the *Jews* crucified thee, a
where ſhall I, vile Wretch, appear, who ha
put my Lord to Death, and expos'd him
an open Shame? Where ſhould I appear, but b
fore my Saviour, who died for them that ha
murder'd him, who hath loved them that hat
him, who is the Saviour of his Enemies, a
the Advocate for Sinners, and all that I do nee
and all that I can deſire! Thus, O my God,
have confeſſed before thee (in this Week) m
Sins, and am guilty; and unleſs thou giveſt m
Pardon, it is but juſt that I periſh. But,
Father, grant to me what I have ask'd, ev
though I deſerve it not, and make me to
what thou haſt commanded. Give unto m
what thou haſt deſigned for me: Enable m
for the Reception of thy bleſſed Sacrament, t
Work thou haſt enjoyned me to, and bring m
to the Place which thou haſt prepared for tha
that love thee: That by thy Mercy, havi
my Infirmities covered, and my Sincerity a
cepted, I may at laſt be admitted into the J
of my Lord, through the Merits of Je
Chriſt my bleſſed Saviour and Mediator, *Am*

Ejaculations to be uſed before the Receiving the Holy Sacrament.

Kneeling, ſay,

O Lord what is there in Heaven, or wh
upon Earth, that I would have beſi
thee?

E

Even as the Hart doth thirſt after the Fountain of Water, ſo doth my Soul thirſt after thee, O God.

My Heart is ready, O God, my Heart is ready.

Thou knoweſt, O Lord, that I love thee, and will beſtow my Life for thee.

Lord, what wilt thou have me to do?

Grant me to do what thou commandeſt, and command what thou wilt.

Into thy Hands, O Lord, I do commend my Spirit.

O Light of mine Eyes!

O my ſecure Refuge!

O Life of my Soul! my Maker, my Redeemer, and my Preſerver.

O Joy of my Soul! when ſhall I love thee with all my Heart, with all my Soul, and with all my Might?

When ſhall I enjoy thee?

When ſhall I come and appear before the Face of our Lord?

When ſhall I fully pleaſe thee?

I will not let thee go till thou haſt bleſſed me, my Life, my Love, my Deſire, my Delight, my Riches, and all my Good.

O that I could always ſerve thee!

O that I could perfectly obey thee!

Grant me, O my only Love, that I may continually reverence and adore thee.

O bottomleſs Sea of Mercy! pardon m
all my Sins and Offences.

Permit me not, O my Lord Jeſus, ever
be ſeparated from thee.

Thou only pleaſeſt me, and thee only
deſire.

For thy Love I utterly renounce all oth
Loves.

For thy Love I wholly yield up my ſe
into thy Hands.

O all my Glory! O all my Delight! O
all my Comfort!

With thy ſelf comfort me, whom nothin
elſe can comfort or ſatisfie.

Bleſſed are they who dwell in thy Houſ
O Lord, they praiſe thee for ever and eve

Becauſe one Day within thy Houſe is be
ter than a thouſand without.

Holy, holy, holy Lord God of Sabbat
Heaven and Earth are full of the Majeſty
thy Glory.

Teach me, enlighten me, direct me, an
aſſiſt me in all things, but eſpecially at th
time, that I may do or ſay nothing, but wh
is agreeable to thy bleſſed Will and Pleaſur

Too late have I known thee, O infini
Goodneſs!

Too late have I loved thee, O Beauty
Ancient, and ſo New!

Thou art within me, and I went ſeekin
thee abroad. B

But now, that I have found thee, though late; ſuffer not, good Lord, that I ever leave thee, *Amen, Amen, Amen.*

A ſhort Prayer to be ſaid before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender Love, and the loving Kindneſs, which thou in thy ſweet Son haſt beſtowed upon us, miſerable and wretched Sinners: No Man's Heart is able to conceive it, much leſs any Man's Tongue able to expreſs it. And now (O Lord) how is it poſſible for me, thy poor ſinful Creature, to requite the leaſt part of theſe thy manifold, great, and unſpeakable Mercies; I know and confeſs, that it is not in the Power of any mortal Man, or Angel to do it. The only thing therefore, that thou requireſt at our Hands, is to ſhew our ſelves obedient and thankful towards thee: Which thing, although I cannot ſufficiently do; yet, Lord, I will endeavour to perform it ſo far forth as I am able, even from the bottom of my Heart, and from the very depth of my Underſtanding. In token and ſignification whereof, I have at this Inſtant addreſſed my ſelf to come to this thy holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jeſus Chriſt, according to thine Ordinance, and to offer unto thee (as my Duty is) the Sacrifice of

Praiſe and Thankſgiving, with the reſt o
thy Faithful Congregation. Now vouch
ſafe (good Lord) I humbly beſeech thee, t
to work in my Heart by thy Grace and hol
Spirit, that I may worthily receive thes
Heavenly Myſteries, to the reviving and re
freſhing of my ſinful Soul, that I may purg
out the old Leaven of my corrupt and wick
ed Nature, by hearty and unfeigned Repen
tance, that I may ſpiritually eat Chriſt his
Fleſh, and drink his Blood, by a true and
lively Faith, that I may effectually feed upo
the Merits of his Incarnation, Paſſion, Re
ſurrection, and Aſcenſion, by virtue of thy
ſweet and comfortable Promiſes, made unto
us in the Word of thy Holy Goſpel. Fi
nally, that I may be Partaker of all the Fruits
and Benefits of that moſt precious and perfect
Sacrifice, which he in the Body of his Fleſh
offered up once for all upon the Croſs, for
the Redemption and Salvation of Mankind;
that through a ſtedfaſt and conſtant Faith in
him, it may be available as well for me, as
for any others, to the obtaining of free Ju
ſtification and Righteouſneſs in this World,
and of Eternal Felicity and Bleſſedneſs in the
World to come. Grant this (O merciful
Father) for the Love of thy only begotten Son
our Lord; who having conquered Death,
Hell, the Devil, and all his Power, doth
now

now live and reign in the higheſt Heavens, Co-equal and Co-eternal with thee and the Holy Ghoſt, for ever and ever, *Amen.*

Ejaculations to be uſed before the Receiving of the Holy Sacrament, out of the Pſalms.

HAve Mercy upon me, O God, after thy great Goodneſs, according to the multitude of thy Mercies do away mine Offences.

Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.

For I acknowledge my Faults, and my Sin is ever before thee.

Againſt thee only have I ſinned, and done this Evil in thy Sight, that thou mighteſt be juſtified in thy Saying, and clear when thou art judged.

Thou ſhalt purge me with Hyſop, and I ſhall be clean: Thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoyce.

Turn thy Face from my Sins, and put out all my Miſdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Caſt me not away from thy Preſence, a
take not thy Holy Spirit from me.

O give me the Comfort of thy Help aga
and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, a
my Mouth ſhall ſhew forth thy Praiſe.

Lord, I am not worthy that thou ſhould
come under my Roof, St. *Matth.* 8. 8.

I have ſinned: What ſhall I do unto the
O thou Preſerver of Men!

I will take the Cup of Salvation, and ca
upon the Name of the Lord.

I will pay my Vows unto him now in th
preſence of all his People.

Behold, O Lord, thy beloved Son, i
whom thou art well pleaſed.

Hearken to the Cry of his Blood, which
ſpeaketh better things than that of *Abel.*

By his Agony and Bloody Sweat, by his
Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away th
Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away th
Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have time, while the Prieſt and others are Communicating, read Wedneſday's, Thurſday's *and* Friday's *Meditations.*

Immediately

Immediately before Receiving.

I Come, Lord Jeſus, I come; O take me to thee, for thou loveſt me, and haſt prepared a Table for me in the Seat of Love.

O holy Jeſus, I behold thee ſtretched upon the Croſs, with thy Arms ſpread ready to embrace and receive all Mankind into thy Boſom.

O bleſſed Jeſus, let the Blood that ran from thy bleſſed Heart, waſh my Soul from all Sin and Iniquity, and purchaſe me thy Heavenly Grace and Benediction.

O Lamb of God, thou haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood, hath Eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy Word.

Lord, I am not worthy thou ſhouldſt come under my Roof; but ſpeak the Word, Lord, and thy Servant ſhall be whole.

After Receiving of the Bread, Pray,

BLeſſed be the Name of my gracious and bleſſed Saviour Jeſus, for giving me thy precious Body to be the Food of my Soul; (and grant that what thou haſt given me for Remiſſion of my Sins, may not by my Fault become the Increaſe of them:) And now, O God, I humbly preſent to thee my Body and Soul; do thou make them fit for thy Service, that as I have given my Members to Sin and

to

to Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the Days of my Life, *Amen, Amen.*

Before the Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

O let this Blood of thine purge my Conſcience from dead Works, to ſerve the living Ged.

Lord, if thou wilt, thou canſt make me clean: O touch me, and ſay, I will, be thou clean.

After Receiving of the Holy Cup, Pray,

IT is finiſhed: Bleſſed be the Name of our gracious God: Bleſſing, Glory, Praiſe, Honour, Love and Obedience, Dominion, and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upou us, direct our Steps in thy Ways, ſtrengthen us in thy Fear, confirm us in thy Love, and give us at laſt the Inheritance of thy Children, *Amen.*

Lord, now letteſt thou thy Servant depart in Peace, according to thy Word.

For mine Eyes have ſeen thy Salvation:

Which thou haſt prepared before the Face of all People.

To

To be a Light to lighten the *Gentiles*, and to be the Glory of thy People *Iſrael*.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Ejaculations after Receiving of the Holy Sacrament out of the Pſalms.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his holy Name: Praiſe the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thine Infirmities.

Which ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving Kindneſs.

Which ſatisfieth thy Mouth with good things, making thee young and luſty as an Eagle.

The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickedneſs.

For look how high the Heaven is in compariſon of the Earth; ſo great is his Mercy alſo towards them that fear him.

Look how wide alſo the *Eaſt* is from the *Weſt*; ſo far hath he ſet our Sins from us.

Yea,

Yea, like as a Father pitieth his own Children; even so is the Lord merciful unto them that fear him.

I have sworn, and am stedfastly purposed to keep thy righteous Judgments.

O hold thou up my goings in thy Path, that my Foot-steps slip not.

O praise ye the Lord, all his Hosts, ye Servants of his, that do his Pleasure.

O speak good of the Lord all ye Works of his, in all Places of his Dominion: Praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee: Thou art my God, and I will praise thee.

O give Thanks unto the Lord, for he is gracious; because his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thanksgiving after the Receiving of the Holy Sacrament.

O Lord, thou hast sealed to me the Covenant of thy Grace, made to me in and through thy Son, and assured me of the Forgiveness of my Sins, the Power of thy Grace, and the Enjoyment of thy Love, upon the Conditions of Faith and Repentance, and of a new Life. O Lord, I humbly crave the daily Assistance and Help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lot*'s Wife, nor return with the

Dog

Dog to my old Vomit, but that I may evermore remember the Covenant and Promiſe which I have now made at thy Holy Table, and ſo labour to run forwards in the Race of true Virtue and Godlineſs, that at the length I may win the Prize, and obtain the Reward. Grant me (O moſt loving and tender Father) never to forget this great Love, or ceaſe to remember this dear Lord, but carry the Thoughts of him and it into all my Actions, that they may regulate and direct the Affairs of my Life, to the promoting his Honour, and expreſſing my Acknowledgments of his Goodneſs. Thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſanctified me, that I might love thee; and thou wouldſt have me to love thee, that thou may'ſt love me for ever. O give me a Love to thee, that I may love thee as well as ever any of thy Servants loved thee; that ſo at laſt I may partake of his Glory, and enjoy the full Manifeſtation of his Love, through his Merits and Mediation, in his Heavenly and Everlaſting Kingdom, *Amen.*

Now the God of Peace that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make us perfect in every good Work to do his Will, working in us that which is well pleaſing in thy Sight, through

through Jesus Christ; to whom be Glory for ever and ever, *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever, *Amen.*

Depart with a glad Heart, and a chearful Countenance.

A Thanksgiving after the Receiving of the Blessed Sacrament, at home.

O Almighty and Eternal God, what worthy Praise can I give unto thee, by whose Goodness I was created, by whose Mercy I was redeemed, by whose Power I am preserved, and by whose Grace I hope to be glorified; and for all other thy Blessings and Benefits which I enjoy both in Soul and Body, and especially for feeding me this Day with the precious Body and Blood of Jesus Christ? I will therefore offer unto thee the Sacrifice of Praise and Thanksgiving, and always praise thy holy Name. O Lord, I heartily repent me of my many Sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly

edly I have ſpent my Life hitherto: I deſire, O Lord, to amend what is amiſs in me: I earneſtly intreat thee further, that whatſoever is in me vitious, or contrary to thy bleſſed Will, may by Virtue of this bleſſed Sacrament be rooted out of me, that my Soul may become a fit Habitation for the Holy Spirit; let it be to me the Abſolution of my Sins, the Confirmation of my Faith, and the only Delight of my Soul: What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole ſelf, and now have devoted all the Powers of my Soul and Body to thy Service? and I think my ſelf happy, O bleſſed Jeſus, in the Choice I have made of thee for my Lord and Maſter. I rejoyce in the Diſpoſal I have made of my ſelf to thy Service and Obedience; for a World I would not revoke my Conſent to to be abſolutely ruled and governed by thee as long as I live. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this time ſo lovingly vouchſafed to come to me; and becauſe (through my Infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy Power, and draw me after thee, that I may walk in the Strength thereof all the Days of my Life; and at laſt be brought by thy Merits

Merits to that Place of Glory were thou d
reign, together with the Father and the Bl
ed Spirit, for ever, *Amen*.

Behold thou art made whole, ſin no mo
leſt a worſe thing come unto thee, St. *John* 5.

Praiſe the Lord, O my Soul, and all th
is within me praiſe his holy Name, *Pſal.* 10

Praiſe the Lord, O my Soul, and forg
not all his Benefits.

Which forgiveth all thy Sins, and heal
eth all my Infirmities.

Which ſaveth thy Life from Deſtructio
and crowneth thee with Mercy and Lovin
Kindneſs.

Which ſatisfieth thy Mouth with goo
Things, *&c.*

The Peace of God which paſſeth all Under-ſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now, and at the Hour of Death, Amen, Amen.

SOME

SOME MEDITATIONS TO Live Well After RECEIVING the Holy Sacrament.

THERE ought to be a ſpecial Care of our Life after the Holy Sacrament, as well as before, and in Receiving: For though a Man may come conveniently Prepared, yet if we be careleſs, and look not to our Life, after the Duty is done, we may marr all; but Faith teacheth us that there is another Life after this, and that there ſhall be a general Judgment of all our Works; and that we ſhall receive either Everlaſting Glory for the Good, or elſe Everlaſting Pain for the Evil: But in this corrupt Age Chriſtians are found to be very weak

weak and feeble in their Faith, and very dissolute and licentious in their Lives, because they eat not of this divine Food; and therefore in the end they perish and die for Hunger, as the Prophet signified, when he said, *Esa.* 5.13. Therefore was my People carried away into Captivity, because they had no Knowledge of God, and their Nobles perished for Hunger, and the Multitudes of them died for Thirst. For this Cause hath the wise Physician, our Saviour Christ, (who hath felt the Pulse of our Weakness) ordained this most holy and divine Sacrament; and for this Purpose he hath instituted the same in form of Meat, that the very Form, wherein he did institute it, might declare unto us the Effect it worketh; and withal, the great Need our Souls have of the same. O that Men would understand by this the great necessity they have of this Divine Sacrament! By means of this Divine Meat the Soul is united to the Spouse: By this the Understanding is illuminated, the Memory quickened, the Will enamoured, the inward and spiritual Taste delighted, Devotion increased, the good Motions awaken'd, our Weakness fortified: And by means of this Divine Meat, we receive Strength to ascend up even to the Hill of Almighty God.

But it is a frequent and foul Fault amongst many, that so soon as the Sacrament is done, and

and the Duty ended in publick, they never once look after it more. They leave the Sacramental Diſpoſition, and Devotion in the Church, there they ſhake Hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them; ſo they go from it, without any Examination at all, it is never once more thought upon. O let it be your Care to make up that by After-diligence, wherein you were wanting before; alſo to be careful and watchful to keep up and maintain that holy and gracious Frame of Heart in thee, which thou acquireſt in, and bringeſt from the Sacrament with thee. A Man, when he finds Enlargment, and a gracious Diſpoſition of Spirit in that holy Ordinance ſhould be of St. *Peter*'s Mind, when in the Mount with our Saviour, in his Transfiguration, *Maſter, it is good being here*: It is good going to this Holy Sacrament as often as you can; let it be your Care in holy Affection by degrees to come to ſome ſpiritual Height: Having gotten up to more than an ordinary and common Pitch, our Care ſhould be to keep and maintain what we have gotten at the Sacrament; to keep the ſweet Meat we bring from this Banquet.

Let us preſently begin to do theſe good Works, and perform our Vows, while our Hearts are warm with theſe Flames; for to Morrow

Morrow we ſhall be leſs able, and perhaps leſs willing; and if we go not forward, we ſhall go backward. Let us ſadly reflect upon our former Back-ſlidings, and that we have the ſame frail Natures, and our Enemies the ſame Power and Policy, and greater Malice ſtill: And if we can but pray heartily for Grace to be good, it is a great Aſſurance that we do ſincerely deſire to be good; and it is the Beginning of Grace to wiſh earneſtly for it; yea we ſerve ſuch a good Maſter as will be pleaſed, if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleaſant and eaſie which were thought difficult, only becauſe we had not tried it. Beſides, by denying our Deſires once or twice, we ſhall perceive how much eaſier and ſweeter it is to deny a Luſt, than to ſatisfie it; and by the Succeſs of theſe firſt Attempts, we ſhall both give Experiment of the Grace received, and have ſomewhat wherewith to upbraid our Souls afterwards, if we grow remiſs.

When we feel our Zeal to cool, our Devotion to decay; when we find our ſelves leſs ſenſible of former Sins, and when we begin to abate of our Watchfulneſs and Care, we muſt renew our Addreſſes to theſe Myſteries. For if we receive this Sacrament carefully and often, it is the beſt means to make us perſe-

vere,

vere, and ſo it muſt never be omitted too long together.

What Tongue is able fully to expreſs the Excellency of this moſt bleſſed Sacrament? Who can give worthy Thanks for ſo great a Benefit? Who will not be altogether diſſolved into Tears, when he ſeeth the Almighty God united unto him? Aſſuredly, the more we go about to conſider the Excellency and Virtues of this ſovereign Myſtery, the more we want Words to expreſs it, and the more doth our Underſtanding fail us therein.

Now, what Pleaſure, what Sweetneſs, what Delightful Savours of good Life doth the Soul of the juſt Man feel at that time, when he receiveth this Divine Sacrament! There is none other Sound heard at that time, but only ſweet Songs of the Inward Man, vehement Burſtings out of holy Deſires, yielding of Thanks, and uttering of moſt pleaſant Words, all tending to the Praiſe of our Saviour Chriſt, our Beloved. There the devout Soul, through the Virtue of this moſt holy and reverend Sacrament, is altogether renewed and repleniſhed with Joy.

There ſhe is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tied faſt with Bonds and Knots of Charity unto her moſt ſweet Saviour and Redeemer, whereby ſhe waxeth daily more fervent

fervent in Love, more ſtrong in reſiſting Temptations, more prompt and ready to ſuſtain Labour and Travel, more careful and diligent to do good Works, and moſt deſirous often to frequent this Holy Myſtery. Such are thy Gifts (O ſweet Saviour) ſuch are the Works and Delights of thy Love, which thou art wont to communicate to thy Friends by the means of this Divine Sacrament, and thus thou doſt to the end, that we being filled with theſe ſo great and mighty Delights, ſhould deſpiſe all other vain and deceitful Delights.

We muſt endeavour by After-pains in Prayer and Humiliation, to quicken and awaken the Efficacy of the Sacrament: For this we muſt know as a Point of great Use and Comfort, that Sacraments do not always work for the preſent, but the Efficacy may come afterwards. It is in this Caſe as in that 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul* and ſaid, *The Spirit of the Lord will come upon thee*, &c. And it was ſo, that when he had turned his Back to go from *Samuel*, God gave him another Heart: The Spirit of God came not upon him in the Anointing, but afterwards, when he was departed from *Samuel*.

Though the Sacrament works not for the preſent in Adminiſtration, yet if we be after

touched

touched with a Senſe of our Unworthineſs, and thereupon awaken our ſelves, to quicken the Ordinance to our ſelves; the Sacrament ſhall be ready afterwards to empty it ſelf with Bleſſings upon our Souls, and ſhall prove effectual and comfortable unto us.

How hardly can we be perſwaded, O Lord, to forſake the vaniſhing Pleaſures of this Life for thy Glory, and our own Happineſs? How unwillingly ſhould we lay down our Lives for thy ſake, or the Goſpels, that can ſo hardly part with one beloved Sin, in Obedience to come to thy Holy Table? Thy Yoke is eaſie, and thy Service a perfect Freedom, and yet we count thy Sanctuary a Priſon, thy Law a Trouble, and can ſcarce ſacrifice ſo much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this corruption of our Frames, and teach us while we live; to delight in coming to thy holy Sacrament, for which thou madeſt us even to glorifie thee; that ſo, whenſoever this Earthly Tabernacle ſhall be diſſolved, we may receive our Change with Joy, and be carried by Angels to an Everlaſting Inheritance.

Conſider now if there may be found in the whole World any greater Argument of Love, than that Almighty God ſhould give us his

own Body for our Spiritual Food and Relief
we may read in many Hiſtories, that ſom
Mothers have (being conſtrained with extrea
Hunger) imbrued their Hands in the Fleſh an
Blood of their own little Children, to ſuſtai
themſelves with feeding upon them, and tha
for the great Deſire they had to live; but wh
hath ever read, that any Mother hath fed h
Child, that was ready to periſh and die wit
Hunger, with her own Fleſh? or that ſhe woul
be cruel to her ſelf, to be pitiful to her Child
Certainly there was never Mother yet livin
upon the Earth, that ever did ſuch a Deed
But our moſt loving and ſweet Saviour Chri
paſſing my Mother in Love, perceiving us
be ready to periſh and die for Hunger, an
ſeeing withal, that there was no other wa
to maintain our Lives, than to give his ow
Life for ours, and his Fleſh for ours, come
down from Heaven, and yieldeth his Bo
to be cruelly put to Death, that thou migh
eſt preſerve and ſuſtain thy Life with th
Divine Meat. Let us be adorned with a
Virtues after the Receiving of the Holy S
crament, that we may inwardly be ſuch, a
outwardly we ſeem to Men; and with re
ſon thou oughteſt to be much more withi
than is perceived without, for God beholdet
us, whom we ought moſt highly to reveren
whereſoever we are, and to walk in Purit
lik

like Angels, in his ſight; for it is a great Providence to lay aſide for the Service of God, and the Buſineſs of the Spirit, as much as we can, (at leaſt twice a Day, at Morning and at Night: In the Morning fix thy good Purpoſes, and at Night examine thy ſelf what thou haſt done, how thou haſt behaved thy ſelf in Thought, Word and Deed,) becauſe God rewards our Minutes, which are ſpent in his Service, with long and eternal Happineſs; and the greater Portion of our Time we give to God, the more we treaſure up for our ſelves: And no Man or Woman is a better Merchant than they that lay out their Time upon God, and their Money upon the Poor; for he that ſeeketh any thing elſe but God, and the Salvation of his Soul, ſhall find nothing but Tribulation and Sorrow. Neither can he remain long in Peace, that laboureth not to be the leaſt, and ſubject to all.

Now let us forſake the Fooliſh, and go in the Way of Underſtanding: Now that we have fed and feaſted at the Lord's Table; live now no more as we were wont to do; now chuſe new Company and new Courſes; now become new Men, and go and walk in new Ways: It is the very thing that God looks for at our Hands after we have been at the the Sacrament.

So when we have had Fellowſhip with God in the Sacrament; in the Strength of that Heavenly Bait, we ſhould lift up our Feet, and go on chearfully in our Journey toward Heaven.

After thou haſt been at the Sacrament, if Satan, or any of his Inſtruments, ſet upon thee in any Temptation to any Evil or Sin, fence thy ſelf with thy ſacramental Vow; ſay to Satan, I was lately at the Sacrament, there thou knoweſt what a Vow I made to God; therefore I may not do this Evil: Would'ſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him; ſhould I lift up my Heel againſt him that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any caſe do it.

When we come from the Sacrament, and not ſhew the Efficacy and Power of it, and do not keep our Covenants, and walk the more fruitfully and religiouſly after it, there follow upon it theſe two Evils.

1. Firſt, God accounts ſuch Receiving no Service done him. The Sacrament received without following an anſwerable Obedience he reputes and accounts as no Service at all to him, ſo long as after your Receiving, and Eating, and Drinking at the Lord's Table there follows no Conſcience of keeping your Covenants;

Covenants in yielding Obedience to his Word in your Lives. Now what Comfort can we have in our having received this Holy Sacrament, if God accept it not as a Service done to him?

2. Secondly, We take an Oath ſolemnly at the Lord's Table to forſake our Sins, and to walk in Obedience, in the Performance of ſuch Holy Duties; and then afterwards live in our Sins ſtill, and in the Neglect of thoſe Duties ſtill, we horribly pollute and take God's Name in vain, and make our ſelves guilty of Spiritual Perjury before God.

Are we not forſworn, if we ſwear to do ſuch a thing, and do it not? And is it a light thing with us to be forſworn, and that by the Breach of an Oath and Covenant made ſolemnly with God? And though Men will, yet God will not be forſworn. Wo then to that Man that breaks Covenant with the Great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his glorious Name in vain, and ſo foully pollute his holy Ordinances.

God hath given every Man and Woman Work enough to do, that there ſhall be no room for Idleneſs, and yet hath ſo ordered the World, that there ſhall be ſpace for Devotion.

He that hath the greateſt Buſineſs in the World is called upon to ſpend more time in Meditation, in the dreſſing of his Soul for to come to this Holy Sacrament. And thus a Man, who does the Duties required *before in*, and *after* the Receiving of the Sacrament and comes to the Sacrament after that due Order, and walks after this Rule, Peace ſhall be upon him, and all the *Iſrael* of God.

O moſt wonderful Sacrament! what ſhall I ſay unto thee? with what Words ſhall I commend thee? thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the Memory of our Lord Jeſus Chriſt, the Teſtimony of his great Love, the Pledge of Everlaſting Felicity, and the Treaſure of the Chriſtian Life. Now then, what Glory can be greater than this? what Gift more precious? what Benefit of more value? what greater Token of Love? Let all the Works of Nature keep Silence, let all the Works of Grace give Place, for this is a Work exceeding all Works and a ſingular Grace above all Graces. Therefore let us ſerve God in coming to this Holy Sacrament, even all the Days of our Life, that this Life being ended, we may live with him for ever.

Now therefore (O moſt Divine Love) open the Eyes of thy faithful People; open them,

them, I beſeech thee, (O moſt divine Light) that with the bright Beams of a lively Faith, they may know thee, and dilate their Hearts, that they may receive thee into them; that being inſtructed by thee, they may ſeek thee, repoſe their Truſt in thee, reſt in thee, and finally by means of thy Holy Sacrament be united to thee, as Members to their Head, and Branches to their Vine, and enjoy the Influence of thy Grace for ever and ever, World without end, *Amen.*

A Morning Prayer on the Week-Days.

O Bleſſed Lord, who art infinitely holy and happy in thy ſelf, and from whom alone I derive the poſſibility of being either: I proſtrate my ſelf before thee, in an humble Adoration of thy abundant Goodneſs, and a juſt Confuſion at my own deteſtable Ingratitude. Dear God! I moſt humbly thank thee, that it hath pleaſed thy Goodneſs ſo to take care of me, thy unprofitable Servant, this Night paſt; that thou haſt moſt ſafely kept me from all mine Enemies, and haſt given me ſweet Sleep, unto the Comfort of my Body: I moſt entirely beſeech thee, merciful Father, to ſhew the like Goodneſs towards me this Day, in preſerving my Body and Soul, that mine Enemies may have no Power

over me: O teach me so to walk, that I may never discredit the Honour of my Religion, nor stain the holy Robe, which thou hast now put upon my Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed; nor lose my Right of Inheritance, my Privilege of being Co-heir with Jesus.

Give me a deep Contrition for my Sins past, and an hearty Detestation and Loathing of them, hating them worse than Death with Torments. Give me Grace intirely, presently, and for ever to forsake them; to walk with Care and Prudence, with Fear and Watchfulness this Day, and all my Days, to do all my Duty with Diligence and Charity, with Zeal and an ever-fainting Spirit; to redeem the Time, to trust upon thy Mercies, to make use of all the Instruments of Grace, to work out my Salvation with Fear and Trembling; that thou may'st have the Glory of pardoning all my Sins, and I may reap the Fruit of all thy Mercies, and all Graces; of thy Patience and long-suffering, even to live an holy Life here, and to reign with thee for ever in the Kingdom of thy Father, which thou, O blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit. To which blessed Trinity be ascribed all Praise, Honour, and Glory, now and for ever, *Amen*.

An Evening Prayer on the Week-days.

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal: Let thy Grace deſcend with a mighty Power into my Soul, that I may make my humble Addreſs to thy Divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and raſh Words, the Vanity and Impiety of my Thoughts, my unjuſt and uncharitable Actions, and whatſoever I have tranſgreſſed againſt thee this Day, or at any time before. O cleanſe me from my ſecret Sin, and cover my known Sins with the Righteouſneſs of thy Son Jeſus Chriſt. Remove mine Iniquities far away from thee, and be not angry with thy Servant for ever. Give me a tender Conſcience, a Converſation diſcreet and affable modeſt and patient, liberal and obliging; a Body chaſte and healthful, Competency of living according to my Condition, Contentedneſs in all Eſtates, a reſigned Will and mortified Affections; that I may be as thou wouldſt have me, and my Portion may be in the Lot of the Righteous, in the Brightneſs of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the deſtroying Angel this Night; let thy Anger never

riſe againſt me, but thy Rod gently correct my Follies, and guide me in thy Ways, and thy Staff ſupport me in all Sufferings and Changes, preſerve me from ſharp Sikneſſes, and ſudden Surprizes, keep all my Senſes entire till the Day of my Death, and let my Death be never ſudden, untimely, nor unprovided; and make me to ſerve thee in the Communion of Saints, in Receiving the Sacrament, and in the Practice of all Holy Virtues, in the Imitation of thy Holy Life, in Humility, in Charity, in Chaſtity, and all the Ornaments of Grace, and that I may by Patience wait for the coming of our Saviour Jeſus, *Amen*.

The END.

THE

Second Part

OF THE

Week's Preparation

FOR THE

SACRAMENT;

CONSISTING

Of Soliloquies, Prayers, Hymns, Ejaculations, Thanksgiving and Examination for *Sunday* Evening, after the Celebration of the *Holy Communion*.

As also for Morning and Evening on every Day of the Week following.

TOGETHER WITH

DIRECTIONS

To lead an

HOLY LIFE.

The Fourteenth Edition.

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THE PREFACE TO THE READER.

THERE is no means more effectual for advancing Holineſs, than the worthy Receiving of the Lord's Supper; it plainly exhibiting before our Eyes the immenſe Love of our Lord to loſt undone Sinners, in that he ſhed his Blood for Fallen Mankind, which is the great Foundation of all our Religion; thereby alſo the worthy Communicant is mightily confirmed and ſtrengthned in the Inward Man, taſtes the Sweetneſs of the Love of God, and has his Soul ſolaced in the Embraces of Divine Love, his Spiritual Hunger ſatiated, his Nakedneſs cloathed, his Poverty enriched. I ſay, the worthy Communicant; for unleſs a Chriſtian ſeriouſly ſet about a Work of Self-Examination, to make a Scrutiny into his by-paſt-Life, that

that he may be duly affected with the Senſe of his great and heinous Iniquities, and come weary and heavy laden, and clothed with the Wedding Garment of Humility, to the Marriage-Feaſt of the King's Son, all the Fruits of his Labour will be to have this Anſwer in the great Day of the Lord, Depart from me, I know you not, ye Workers of Iniquity. *This therefore ſhould be the Buſineſs of all ſerious Chriſtians, that they may not miſcarry in a work of ſo great Concern as this is.*

Many Learned and Pious Pens have exerciſed themſelves on this Subject, to give Direction to People how to demean themſelves before they approach to the Table of the Lord, how to ſearch into their Souls to find out their Iniquities, make Confeſſion thereof unto God, be heartily ſorry for them, and beg his Pardon, that they may be no more in Record before him, and how to prepare and fit themſelves for receiving their Lord into their Hearts: Among which none hath afforded greater Aſſiſtance, or hath been receiv'd with more general Acceptation, than the Firſt Part, it fully informing the deſirous Chriſtian as to his Preparation thereto.

But notwithſtanding all the Helps to this great Work, we ſee the generality of Men and Women, after all the Pains and Labour in examining of themſelves before it, and their Vows and Promiſes at the receiving of it, in a ſhort time

time apposta tize to their old dead Frame. Where a serious Preparation is previous, this in a great measure is to be imputed to Unstedfastness, and Perfidiousness in the Holy Covenant.

It is therefore necessary, if thou wouldest endeavour that thy Labour may not be in vain in the Lord, that those Vows and Promises may pierce deep into thy Soul, and make a lasting Impression, which may not be defaced by every Temptation, but may remain there, maugure all the Endeavours of the Enemy of Man's Salvation, and Solicitations of the Flesh to destroy it.

Without this your Preparation, and Resigning your selves to God, will be of no more avail, than it would be for one who designing to apply himself to the Study of some Science, sets about it, and when he is beginning to make some small Progress in it, quite lays it aside, and in a small time is as great a Stranger to it as ever.

And therefore it is no less necessary to endeavour to settle your Souls in those Holy Resolutions, and to use no less Diligence the Week after you have received in order thereto, than you did in the Week before in preparing for it: For otherwise you incur that Curse which is pronounced on him that putteth his Hand to the Plough, and looketh back again.

That therefore thou mayest be assisted in this so necessary a Work, this Second Part offers it self to thy Perusal, and instructing the sincere

Christian

Christian how to be faithful in the performance of his solemn Vows and Promises which he hath entred into. It consists of Prayers and Ejaculations for all the Days of the Week, Divine Soliloquies after the manner of Psalms and Hymns, which may be of great Use to thy Soul, in elevating it into divine Speculations, that thou may'st mount up as it were on Eagle's Wings; together with some few Questions to put to thy Soul every Night before thou goest to Bed, and some Directions how to live a Godly Life.

If thou seriously peruse it, thou wilt find it will prove of great Advantage to the imprinting of the Divine Image on thy Soul, the settling and confirming thy Soul in the ways of Godliness, the weaning thy Heart from the Vanities of this Life, and enflaming it with Desires after that Life, where there will be an uninterrupted Enjoyment of God for ever.

A SECOND

A SECOND PART TO THE *Week's Preparation:* OR, A Week's Devotion after Receiving of the HOLY SACRAMENT.

The Introduction.

EXcellent is that of St. *Paul*, 1 Cor. 10. 12. *Let him that ſtandeth, take heed leſt he fall*; and which at all times ſhould be engraven on the Hearts of all ſincere Chriſtians; but more eſpecially when he is celebrating the Holy Sacrament. For it may reaſonably be ſuppoſed that, *then eſpecially*, a Chriſtian may be ſaid to ſtand, or be in an Holy Frame, when he is made Partaker

ker of this great Christian Feast, when he beholds his Crucified Saviour bleeding, as it were, on the Cross for the Sins of Mankind, even those who were actually concern'd in his Death. He must needs in this case be as 'twere ravish'd with a Sense of the Infinite Love of his Creator, who has provided such a Feast of fat things for him; ashamed and confounded at his own Ingratitude in grieving the Holy One of *Israel*, by his Sins and Iniquities formerly committed against him; looking up unto him, whom he had pierced thereby, and mourning, hating, and abhorring that which occasioned the Enmity and Distance betwixt God and him; wondring at his Folly, in that formerly he took so much Pleasure in those things whereof he is now ashamed; resolving for the future never to have more to do with Sin and Iniquity, but to hate it, abhor it, resist it, and set all the Powers of his Soul on work in Opposition to it. How low Thoughts seems he now to have of Sin and Iniquity, and what strong Purposes and Resolutions against it? So that if any possest with a Prophetick Spirit, should lay before him some of those heinous Sins, which afterward he will fall into, his Answer would be the same with that of the *Assyrian*'s to the Prophet *Elias*, *Am I a Dog, that I should do such a thing? Shall I, who have experienced*

perienced ſo much of the Love of God, thus caſt his Love behind my Back, and trample under Foot the Blood of the Everlaſting Covenant?

But notwithſtanding all theſe good Purpoſes and Reſolutions, how quickly do the greateſt part of Communicants return to their old Temper? And how like are all their good Intentions to the Morning Dew? No ſooner is the Sacrament over, but they betake themſelves afreſh to their old Courſe of Life, their Love to God becomes as luke-warm as ever, their Hearts as deſtitute of the Fear of God, their Thoughts as worldly, carnal and ſinful as ever, their Words as unſavoury, their Converſation as lewd as ever before.

I need not be at much Trouble for the Proof of this; for I doubt not but the greateſt part of them, into whoſe Hands this may come, will, to their ſad Experience, aſſent to the Truth thereof. And therefore I ſhall briefly hint at ſome of the ſpecial Cauſes thereof, to the end that when you again go about this ſolemn Duty, you may beware of them, and may for the future make more Conſcience in going about it, not only in preparing your ſelves for entertaining the Bridegroom of your Souls, but alſo in labouring to retain him when entertain'd.

The firſt Cauſe of this ſad Apoſtacy is that Evil One, who, as he is an obſtinate Hater of God,

God, ſo he is of his Image. He is the great Adverſary of Man's Salvation. He cannot endure to ſee loſt Man ſeeking after the Means of his Recovery and Salvation by Jeſus Chriſt. Now this Bleſſed Sacrament is one of the moſt excellent Means for attaining thereof; and therefore Satan uſes all his Craft and Subtilty, either to keep Men off from participating in this Bleſſed Sacrament, or to keep them at leaſt from reaping any Advantage thereby, by hindring them from a due Examination of themſelves before it, or from that due Reſignation of themſelves, or their Luſts in it, or by tempting them to a neglect of the Means that are neceſſary for the keeping of their Hearts in a due Frame towards God. And hence it is that our bleſſed Saviour, after that he had diſpenſed this Sacrament to his Diſciples, gave them this Exhortation, *Watch and pray, that ye enter not into Temptation; the Spirit indeed is willing, but the Fleſh is weak.*

A ſecond Cauſe is, the Hankering that is in moſt to ſome beloved Luſt. Many would willingly come to Chriſt, and partake of his Benefits, but they cannot endure to do ſuch Violence to the Fleſh, as the Goſpel requires; they would part with a great many groſſer Enormities, but they have always a Regard to ſome particular beloved Luſt, and are ready

ready to say with *Naaman, The Lord pardon me in this.* But such would do well to remember the Words of our Lord, *Ye cannot serve God and Mammon.* God will either have the Heart wholly and entirely resigned, or he will have none of it. Where this Temper prevails, all is marred; and the Soul, that is thus, can neither be faithful in seriously examining it self, nor will it afterwards be stedfast in his Vows and Resolutions, but upon the least Temptation will step aside. And hence it comes to pass, that according to the Words of St. *Paul, Many are weak and sickly, and many sleep.*

A third Cause may be, our leaning too much to our own Strength in our Vows and Promises we make to God therein; and therefore God in his Justice may suffer us to be led aside by some Temptation or other, to the end that we may be made sensible of our Weakness and Insufficiency to perform the least good Action, and so may depend more upon God, and make more frequent and earnest Addresses to the Throne of his Grace, that he may enable us, according to the Power of his Might, both to will and to do. Several other Causes might be named; but if a Christian make it the Business of his Soul to prevent these, he may in the End have cause to rejoyce, and at last find, that his Labour is not in vain in the Lord.

First

First therefore, Make it your great Work to trace out the manifold Stratagems of the Devil, that he makes use of to divert you from setting about Godliness in earnest, and to raise in you Prejudices against Holiness. They are a few, and may easily be found out by a watchful Christian, by their Opposition to the Dictates of true Religion. When you find such Motions in you, quell them, and betake your selves to earnest Supplication, that God may furnish you with all Spiritual Armour, that ye may be able to resist all the fiery Darts of the Devil.

Secondly, Be sure that in resigning your selves to God, ye have Respect to no particular Idol in your Hearts, but make a full and entire Resignation of your selves to him; that henceforth you may no longer follow the Dictates of the Flesh, no longer have any Respect to any Sin, but an universal Hatred and Detestation of all Sin, and Renunciation of it, though never so dear to you,

Thirdly, Let all your Vows and Promises be made in his Strength, and withal humbly pray to him, that he may give you Grace to continue faithful in your Vows. Use all Diligence to work out your Salvation, continuing instant in the Duties of Religion; and as you find your Souls to grow dull in one Duty, apply your selves to another, that so

to by changing your Duties, your Souls may be kept lively and vigorous, and may not weary, which they would be ready to do, if we keep conſtantly at one.

But in regard that inſiſting much in Directions, is not as prevalent with People, as ſetting down ſeveral Forms of Religious Duties, this Manual ſhall mainly conſiſt of theſe; not forgetting in the mean while ſome neceſſary Directions for the keeping up a Courſe of Godlineſs in your Souls.

I ſhall begin at the Receiving of the Bread, (the Preparation thereto being ſufficiently ſet down in the *Week's Preparation to the Sacrament*, to which I refer the Reader to that Part.)

Firſt therefore, After your Receiving the Bread, uſe ſome ſhort Ejaculations thus.

O bleſſed Jeſus! who haſt given thy precious Body for the Fruit of my Soul, I humbly dedicate to thee my Body and Soul, with all the Members, Faculties, and Actions thereof. Do thou make them fit for thy Service. Give me an Underſtanding to know thee, Wiſdom of Serpents, Innocency of Doves, Sincerity of Heart, Zeal, and perfect Repentance. Give me Eyes to ſee thee, an Ear to hear thee, an Hand to touch thee, a Mouth to confeſs thee, an Arm to embrace thee, Feet to follow thee, and an Heart to entertain thee;

thee; that as I have hitherto given my Members to Sin and Uncleanneſs, ſo I may hence forth walk in Righteouſneſs and Holineſs before thee, all the Days of my Life, *Amen.*

When the holy Cup is offer'd, joyn heartily with the Miniſter when he is bleſſing it, ſaying *Amen* thereto.

After the Receiving of it ſay thus:

Bleſſed be the Name of our gracious God Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for Ever and Ever.

SUNDAY Evening.

A Prayer after Receiving the Holy Sacrament.

O Jeſus, the Son of God, my Lord and Saviour, with all humble and hearty Thanks I praiſe thee for ſuffering Death upon the Croſs for my Sins, and admitting me a miſerable Sinner, to the Participation of this Bleſſed Sacrament, the Memorial of my Redemption. Let me, O Lord, find and feel in my Heart the invincible Power of thy Heavenly Grace, effectually transforming my Soul into thy Image, uniting it to thee, that thou may'ſt make thy Abode with me.

Apply

Apply all thy Merits to my Soul. Let me never doubt the Forgiveneſs of my Sins, but ever open the Door of this Sanctuary to me, that I may run thither in my greateſt Need, and apprehend thy gracious Pardon, ratify'd by this Seal of thy Covenant.

Quicken me, O Lord, in this Life; revive and renew me, that I may diſclaim my old Converſation, and become a new Man. Keep me, that I ſlip not out of this Building, nor become as a Branch cut off, and good for nothing; but as thou haſt ſevered me from the Wicked, in calling me to the Knowledge of thee, ſo keep me from all Corruptions. Give me a perfect Love towards thee, that I may not delight in any thing but thee, nor ſeek any Honour but thine.

O Lord Jeſus, I beſeech thee, let thy Holy Spirit ſtrengthen me againſt my Frailty, thy Power and Strength defend me againſt worldly Troubles and Adverſities, thy Merits purchaſe my needful Pardon, and thy Blood be the Medicine for all my Sores, even for thy Name's ſake, *Amen.*

As the Lord has been gracious to thee at this time, ſo do thou likewiſe ſhew thy Gratitude therefore; and as he hath plentifully beſtowed on thee his choiceſt Mercies, let not thine Hand be ſlack in diſtributing to ſupply the Neceſſities of the Poor and Indigent,

according to the utmoſt of thy Ability, know-
ing that he that ſows ſparingly, ſhall rea
ſparingly; and he that ſows plentifully, ſhal
reap plentifully.

Let it not be enough to thee, that thou
haſt taſted the Goodneſs of God to thy ſelf
but let it be thy great Deſire, that the ſame
Goodneſs may be communicated to all others
that the Kingdom of our Lord may come in
the World, and that all Nations may acknow-
ledge him for their Lord and Saviour; which
thou may'ſt do in the following Words.

O Moſt merciful and gracious God, Fa-
ther of our Lord Jeſus Chriſt, the Lord
of Glory; thou haſt ſhew'd infinite Love to
the Souls of Men, and haſt given thine only
Son to die for our Salvation, to redeem us
from Sin, to deſtroy the Works of the Devil,
and to preſent to thee a Church ſpotleſs and
undefiled; relying upon thy Goodneſs, truſt-
ing in thy Promiſes, and having received my
deareſt Lord into my Soul, I humbly preſent
unto thy Majeſty the glorious Sacrifice, which
our deareſt Lord made of himſelf upon the
Croſs, and by a never-ceaſing Interceſſion, now
exhibits to thee in Heaven, in the Office of a
Eternal Prieſthood, in Behalf of all that have
communicated this Day in the Divine Myſte-
ries in all the Congregations of the Chriſtian
World, and in Behalf of all them that deſire

o communicate, and are hinder'd by Sickneſs or Neceſſity, by Fear or Scruple, by Cenſures Eccleſiaſtical, or the Sentence of their own Conſciences.

Give unto me, O God, and unto them, a Share in all the good Prayers that are made in Heaven and Earth; the Interceſſion of our Lord, and the Supplications of all thy Servants; and unite us in the Bands of a Common Faith, and an Holy Charity, that no Intereſt or Partialities, no Sects or Opinions may keep us any longer in Darkneſs or Diviſion.

Let the Kingdom of our Lord be advanc'd in the World. Bring in thoſe who are afar off. Enlighten the dark Corners of the Earth with the ſaving Knowledge of thee and thy Son Jeſus Chriſt. Bring in thy ancient People the Jews; take off the Scales of Ignorance and Prejudice from their Eyes, that they may look upon him whom they have pierced, and mourn; that they may acknowledge him for their Lord and Saviour, and be made a willing People to him in the Day of thy Power. Make up the fulneſs of the *Gentiles*, that as there is one Shepherd, there may be one Sheepfold; and thy Glory may have her Habitation in the World. Purge the Aſſemblies of thoſe, who are called by thy Name, from all Idolatry, Superſtition, Hereſie and Schiſm, that they all may be one, as thou art one. Purge them from

all Sin and Iniquity, that they may be Holy as thou art Holy, and may walk worthy of that Holy Vocation wherewith they are call'd.

Give thy Bleſſings to all Chriſtian Kings and Princes, all Republicks, and Chriſtian Governments; in an eſpecial manner to thine Anointed over theſe Kingdoms, King *George*, and his Royal Family: Grant unto them the Spirit of Mercy and Juſtice, Prudence and Diligence, the Favour of God, and the Love of their People, and Grace and Bleſſing, that they may live at Peace with thee, and with one another, remembring the Command of their Lord and King our bleſſed Saviour Jeſus Chriſt.

Give an Apoſtolical Spirit to all Eccleſiaſtical Prelates and Prieſts; grant unto them Zeal of Souls, Wiſdom to conduct their Charges, Purity to become Exemplar, that their Labour and their Lives may greatly promote the Kingdom of the Lord Jeſus. O grant unto thy Flock to be fed with wiſe and holy Shepherds. Men fearing God, and hating Covetouſneſs: Free from Envy, and full of Charity; that being burning and ſhining Lights, Men beholding their Light, may rejoyce in that Light, and glorifie thee Our Father which art in Heaven.

Have Mercy upon all States of Men and Women in the Chriſtian Church, Governors and Governed, Rich and Poor, High and Low;

Low; grant unto every one of them in their ſeveral Stations to live with ſo much Purity and Faith, Simplicity and Charity, Juſtice and Perfection, that thy Will may be done in Earth as it is in Heaven.

Viſit all that are afflicted; relieve the Oppreſſed and the Poor; comfort and ſupport the Sick; heal the Broken in Mind; raiſe thoſe that are fallen; and reſtore to them the Joy of thy Salvation.

Give thy Grace ſpeedily to all wicked Perſons, that they may repent and live well, and be ſaved. To all good People give an Encreaſe of Gifts and Holineſs, and the Grace of Perſeverance and Chriſtian Perfection. To all Hereticks and Schiſmaticks grant the Spirit of Humility and Truth, Charity and Obedience; and ſuffer none, upon whom the Name of Chriſt is called, to throw themſelves away, and to fall into the Pit of intolerable Burnings.

Finally, For all Mankind whom I have, and whom I have not remembred, I humbly repreſent the Sacrifice of thy Eternal Son, his Mercies and Obedience, his Life and Death, his Reſurrection and Aſcenſion, his Charity and Interceſſion; praying to thee in the Virtue of our Glorious Saviour, to grant unto us all the Graces of an excellent and perfect Repentance, and irreconcileable

Hatred of all Sin, a great Love of God, an exact Imitation of the Holineſs of the ever-bleſſed Jeſus, the Spirit of Devotion, a conformable Will and religious Affections, an Angelical Purity, and a Seraphick Love, thankful Hearts and Joy in God; and let all things happen to us all in that Order and Diſpoſition, as may promote thy Glory, and our greateſt Duty, our Likeneſs to Chriſt, and the Honour of his Kingdom. Even ſo, Father, let it be; bring it to a real and unalterable Event by the Miracles of Grace and Mercy, and by the Blood of the Everlaſting Covenant poured forth in the Day of the Lord's Love, whom I adore, and whom I love, and deſire that I may ſtill more and more love, and love for ever, *Amen.*

Soliloquy I.

BLeſſed be thy gracious Wiſdom, O Lord, that ſo mercifully ſtoops to our low Conceits.

Under theſe Veils thou hideſt thoſe glorious Myſteries; too high and ſpiritual for our Fleſh and Blood.

Thou hideſt, or rather ſo revealeſt the ſublime Rewards; to take us with things we moſt admire.

Scepters and Crowns thou knoweſt are apt to win the Hearts of us thy Children.

Wha

What is a Drop of Water to the boundleſs Ocean; or a Grain of Duſt to this vaſt Globe?

Such, O my God, and infinitely leſs, are the richeſt Kingdoms here below.

Should we compare their moſt pompous State to the meaneſt Degree in the Court of Heaven.

When thou haſt fed us a while with Milk; thou inviteſt our Appetites to ſtronger Meat.

Thou telleſt us of a ſweet delicious Life in the bleſs'd Society of Saints and Angels.

Thou telleſt us of a pure Soul-raviſhing Joy; to behold the amiable Face of Jeſus.

Whoſe gracious Smiles ſhine round about; and fill the Heavens with holy Gladneſs.

Thou telleſt us ſtill of incomparable higher Delights; hearken, O my Soul, and humbly adore thy God.

Whoſe Bounty has provided thee large Rewards; ſince they are no leſs than his very ſelf.

Himſelf he will clearly unveil before us; and openly ſhew us his Face.

That he may know the Immenſity of his Self-ſubſiſting Eſſence; and the Infinite Excellency of all his Attributes.

To know the Power of the Eternal Father, and the Wiſdom of the Increated Son, and the Goodneſs of the Holy Ghoſt.

This, O my Soul, is the Top of Happineſs, this the ſupreme Perfection of our Nature, the Hope and End of all our Labours.

HYMN I.

SWeet Jeſus! why, why doſt thou love
Such worthleſs things as we?
Why is thy Heart ſtill towards us,
Who ſeldom think on thee?

Thy Bounty gives us all we have,
And we thy Gifts abuſe:
Thy Bounty gives us ev'n thy ſelf,
And we thy ſelf refuſe.

My Soul! and why, why do we love
Such wretched things as theſe?
Theſe that withdraw us from our Lord,
And his pure Eyes diſpleaſe.

Break off, and be no more a Child,
To run, and ſweat, and cry;
Why all this Stir, this huge Concern
Is only for a Fly.

Break off, and raiſe thy Manly Eye,
Up to thoſe Joys above:
Behold all thoſe the Lord prepares,
To woo, and crown thy Love.

Alas, dear Lord, I cannot love,
Unleſs thou draw my Heart:
Thou, who thus kindly makeſt me know,
O make me do my Part.

Still

Still do thou love me, O my Lord!
That I may ſtill love thee:
Still make me love thee, O my God!
That thou may'ſt ſtill love me.

Thus may my God, and my poor Soul,
Still one another love:
Till I depart from this low World,
To enjoy my God above.

To thee, great God, to thee alone,
One Co-eternal Three:
All Power and Praiſe, all Joy and Bliſs,
Now and for ever be. Amen.

Soliloquy II.

O That my Soul were mounted on the Wings of Faith, that I may fly away, and be at reſt.

That I may fly away from the Troubles of this Life, and be at reſt, dear Lord! with thee.

Here we, alas! are forc'd to ſigh, and bear with Grief the Burthen of our Miſeries.

Often we encounter Chances that endanger us; and divert our Progreſs in the way to Bliſs.

Often we are aſſaulted with Temptations that overcome us, and ſet us back in the Accounts of Eternity.

How many times, O my Soul, have we plainly concluded that this Earth affords no real Joy!

How many times have we fully agreed that Heaven alone is the Place of Happineſs!

Yet do theſe falſe Allurements again deceive us, and ſteal away our Hearts to dote upon Folly.

Yet do inconſtant we forget our Reſolves; and wretchedly neglect our true Felicity.

O thou victorious Conqueror of Sin and Death! do thou aſſiſt us in this dangerous Warfare.

O thou benign Refreſher of diſtreſſed Spirits! do thou relieve us in this tedious Pilgrimage.

Make us ſtill thirſt and ſigh after thee; the living Fountain of Life-giving Streams.

Make us deſpiſe all other Delights; and ſet our Affections entirely on thy Joys.

Since nothing, Lord, can ſatisfie our Souls but thee; O let our Souls ſeek nothing but thee.

HYMN II.

DEar Jeſus, when, when will it be,
That I no more ſhall break with thee!
When will the War of Paſſion ceaſe,
And let my Soul enjoy thy Peace!

Here I repent, and ſin again;
Now I revive, and now am ſlain:
Slain with the ſame unhappy Dart,
Which, Oh! too often wounds my Heart.

When,

When, dearest Lord, when shall I be
A Garden seal'd to all but thee?
No more expos'd, no more undone;
But live and grow to thee alone.

'Tis not, alas, on this low Earth
That such pure Flow'rs can find a Birth:
Only they spring above the Skies,
Where none can live, till here he dies.

Then let me die, that I may go,
And dwell where those bright Lillies grow:
Where those blest Plants of Glory rise,
And make a safer Paradise.

No dangerous Fruit, no tempting Eve,
No crafty Serpent to deceive;
But we like Gods indeed shall be:
Oh let me die, that Life to see!

Thus says my Soul; but does his Heart
Joyn with the Words, and sing its Part?
Am I so thorough wise to chuse
The other World, and this refuse?

Why should I not? What do I find,
That fully here contents my Mind?
What is this Meat and Drink and Sleep,
That such poor things from Heav'n should keep?

What is this Honour, or great Place,
Or Bag of Money, or fair Face?
What's all the World, that thus we show'd
Still long to feed with Flesh and Blood?

Fear

Fear not, my Soul, ſtand to thy Word,
Which thou haſt ſung to thy dear Lord:
Let but thy Love be firm and true,
And with more Heat thy Wiſh renew.

O may this dying Life make haſte,
To die into true Life at laſt!
No Hope have I to live before!
But then to live and die no more.

Great Everliving God! to thee,
In Eſſence One, in Perſons Three:
May all thy Works their Tribute bring,
And every Age thy Glory ſing, Amen.

A Prayer to be ſaid before going to Bed.

MY God, moſt gracious Father, who haſt this day given me the Pledges of my Salvation, and the Earneſt of Eternal Life: My God, who haſt fed me with the Body and Blood of thy Son, and haſt quicken'd me with the Merit of his Obedience applied to my Heart through Faith. I am full with thy Bounty, my Soul is ſatisfied as with Marrow and Fatneſs, and my Mouth praiſeth thee with joyful Lips. My Soul hath been thirſty after thee as a thirſty *Land*, and thou haſt made it a water'd Garden. I have preſented unto thee my bruiſed Heart, and thou haſt made it whole with thy ſweeteſt Comforts. I came unto thee poor and hungry after thy Grace, and I return rich and full with

with the Bread descended from Heaven. O the Treasures of thy Mercy, which passeth all Understanding! Thou hast given me thy Son: Thou hast given me thine own self. The Lord is the Portion of mine Inheritance, and of my Cup, thou maintainest my Lot. The Lines are fallen to me in pleasant Places, yea, I have a goodly Heritage: Therefore my Heart is glad, and my Glory rejoyceth, my Flesh also shall rest in Hope.

O that I had the Tongues of Angels to give thee Glory in the highest, for the Peace which thou makest on Earth, with the Men honour'd with thy good Will! Let thy redeemed People glorifie thee. Let all thy Works magnifie thee. Let my Soul be delivered by thine Eternal Compassions, comforted by thy Love, and already blest in Heavenly Places in the Person of Christ my Head, love thee, praise thee, magnifie thee, and consecrate her self unto thee, who hast bestow'd thy Son upon me. I heartily desire, O my God, to set up thy Kingdom in my Heart, to subject all my Affections and Imaginations unto thee alone, to have no Will but thy Will, to know no Interest but thy Gloty, to place all my Felicity in walking before thee unto all pleasing.

But, O my God, I live yet in the Flesh. The Flesh is infirm, *Satan* is crafty and vigi-

lant

lant to ſeduce me. And the World is contra
ry, whether it perſecute me, or ſmile on me
My Zeal may take a Flight to thee, but hat
not the Wing ſtrong enough to keep me up
on that Height. And after I am raiſed up t
Heaven, I am prone to fall down again to th
Ground. Wherefore, O Lord, be pleaſed t
ſuſtain me with thy Virtue from above. An
as after ſending of thy Son, thou didſt ſen
thy Spirit to thy Church; ſo now after tho
haſt given me thy Son this Day, O give m
alſo the Virtue of thy good Spirit.

Yea, come, Holy Ghoſt, make my Hear
thy dwelling-Place; Sanctifie me to thy ſelf
mortifie my ſinful Affections. Fill me wit
Faith, Charity, Meekneſs, and all Chriſtia
Virtues. Preſerve me againſt the Seduction
of the World. Endue me with Strength a
gainſt all the fiery Darts of the Wicked.

Be my Counſellor in my Perplexities, my
Comforter in my Troubles, and my Guide i
all my Ways.

My God, who haſt fed me this Day in th
Hope of a better Life, Spiritual and Eternal
give me Grace to begin it already. O ena
ble me to live on Earth as they live in Hea
ven, as much as my temporal Condition i
capable of it, advancing in my Knowledge
loving thee, praiſing thee, and obeying the
with all my Heart, with all my Soul, with

ll my Strength, and with all my Under-
anding. Suffer me not to love the World;
or the things that are in the World; but
et my Heart be where my Treaſure is.

And after I have fought the Good Fight,
nd kept the Faith, be pleas'd to give me
he incorruptible Crown of Life.

Let me finally poſſeſs to the full thy Belo-
ed Son, that loved me, and gave himſelf for
ne. Let me once enjoy that fulneſs of Joy
hat lieth in thy Preſence, and thoſe Plea-
ures for evermore that are at thy Right
Hand; where I may find mine Eternal De-
ight in Praiſing thee eternally, for thine E-
ernal Love in thy Son Jeſus Chriſt: To
whom with thee and the Holy Ghoſt be
Glory for evermore, *Amen.*

Before thou goeſt to Bed, ſit down and re-
flect a little upon what hath paſt with thee
all the Day long, how thy Heart was affected,
whether in a lively ſpiritual Frame, or in a
dull luke-warm Temper; whether thou gain-
edſt any Ground on Satan, reſiſtedſt his wick-
ed Suggeſtions, and ſufferedſt no Carnal
Thoughts to lodge in thy Soul; or whether
he has laid all thy ſtrong Reſolutions flat on
the Ground; and has, notwithſtanding all,
entred again into thy Soul; of the former,
thou haſt reaſon to rejoyce, and bleſs God
for the Aſſiſtance of his Spirit, and to beg

and

and hope, that he, who hath assisted thee to Day, may continue his Holy Spirit with thee all thy Life long, to the Praise of his Rich Grace, and thy Everlasting Good. If thou findest that thou hast reaped no Advantage, sit down and humble thy self before God, mourn and weep bitterly, that that Ordinance that is of such excellent Use to others, is of no avail at all to thee, but rather the savour of Death unto Death. Fall down on thy Knees, saying thus:

O Lord, I confess, that I am not worthy to appear before thee, or that thou shouldst look upon me, or preserve me so long from the Pit of Destruction; I am still the worse under the Use of these Ordinances, which prove such Blessed Means to others, of building them up in the most high Faith: How quickly do I run again to the Commission of Sin! How soon does Satan prevail over me! O give me to see aright the Dangers of my Condition; affect my Heart aright with Grief under the sense of it; and be thou graciously pleased to deliver me from it. Help me thereby more to discover the Deceitfulness of my Heart, my spiritul Weakness and Insufficiency for any thing that is good or well-pleasing in thy sight. Give me to be more instant at the Throne of thy Grace, for Grace and Strength from above. Let not

thy

thy Ordinances prove to me of a deadning, hardning Nature; but, Oh! for thy Name's ſake, bring thou Strength to my Weakneſs; and though I have forfeited thy Mercies by my untender Carriage, by my Unſtedfaſtneſs in thy Ways, by my Perfidiouſneſs in thy Holy Covenant, yet do not thou caſt me off; do not give me over to be buffeted by that Evil one; do not give me up to my own Reprobate Heart, but be thou graciouſly pleaſed to pardon me, to take this Heart of Stone from me, and give me a Heart of Fleſh, and cauſe me to walk in thy Ways, that I may yet have Cauſe to praiſe thee; that I may yet be ſatisfied with the Beauty of thy Holineſs in thy Holy Temple, through Jeſus Chriſt our Lord, *Amen.*

But if thou findeſt thy Soul ſtrengthned and confirmed in the Ways of Holineſs, thy Soul more enlightned with the divine Knowledge, more inflam'd with Love to God, and Hatred to Sin, more weaned from the World, and all the Pleaſures thereof, more fix'd upon Heaven; praiſe his Holy Name for it, ſtrengthen thy Reſolutions, renew thy Promiſes to adhere to him, and pray for the Continuance of his Grace, that he, who hath begun a good Work in thee, may at laſt in his own good time, bring it to Perfection.

As thou goeſt to Bed thou may'ſt uſe this ſhor

Ejaculation.

O Lord, as thou haſt this Day given m Grace to reſign my Soul unto thee, ſ be thou graciouſly pleaſed to ſtrengthen an confirm my weak Reſolutions, and to enabl me to walk anſwerable thereto all the Day of my Life, that I may live with thee in th Regeneration here, and afterward be receive into thy Kingdom. Guide and preſerve me this Night from all Evil: Preſerve my Soul in an holy Frame; and grant that with my Soul I may deſire thee in the Night, and with my Spirit within me ſeek thee early, through Jeſus Chriſt our Lord.

MONDAY Morning.

Ejaculation.

O Lord, who haſt graciouſly preſerved me this Night from all Evil, continue thy Goodneſs with me, and preſerve me from all Sin this Day; aſſiſt me by thy Holy Spirit to the Performance of what I have promiſed, and let me no more return to Folly; that this Day, and all the Days of my Life I may advance in the Ways of Holineſs, until at laſt I be ripened for Glory, and received with that bleſſed Society to praiſe the Riches of thy

thy Grace, through Jeſus Chriſt our Lord, *Amen.*

HYMN.

WAke now my Soul, and humbly hear
What thy mild Lord commands:
Each Word of his will charm thine Ear;
Each Word will guide thy Hands.

Hark how his ſweet and tender Care
Complies with our weak Minds:
Whate'er our State and Temper are,
Still ſome fit Work he finds.

They that are merry, let them ſing,
And let the ſad Hearts pray:
Let thoſe ſtill fly their chearful Wing;
And theſe their Sober way.

So mounts the early chirping Lark
Still upward to the Skies:
So ſits the Turtle in the Dark,
Among her Groans and Cries.

And yet the Lark, and yet the Dove,
Both ſing, through ſeveral Parts.
And ſo ſhould we, howe'er we move,
With light or heavy Hearts.

Or rather both ſhould both aſſay,
And their croſs Notes unite:
Both Grief and Joy ſhould ſing and pray,
Since both ſuch Hopes invite.

Hopes that all preſent Sorrow heal;
All preſent Joys tranſcend:

Hopes

Hopes to poſſeſs, and taſte, and feel
Delights that never end.
All Glory to the Sacred Three,
All Honour, Power and Praiſe:
As at the firſt may ever be,
Beyond the End of Days.

Soliloquy III.

HAppy are they, O glorious Lord, wh every where adore thy Preſence.

Happy, who live on Earth, as in the ſigh of the King of Heaven; and every Momen ſay in their Heart, Our God is here.

Here in the Centre of our Souls, to wit neſs all our Thoughts, and judge exactly ou moſt ſecret Intents.

Though his Throne of State be eſtabliſh ed above, and the Splendors of his Glor ſhine only on the Bleſſed;

Yet his unlimited Eye looks down to thi lower World, and beholds all the Ways o the Children of *Adam*.

If we go out, he marks our Steps; and when we retire, our Cloſets exclude him not.

While we are alone, he minds our Con trivings, at the Ends we aim at in all our Studies:

When we converſe with others, he obſerves our Deportment; and the Good or Ill we do them, or our ſelves.

In

In our Devotions he notes our Carriage, nd regards with what Attention we recite ur Prayers.

All the Day long he conſiders how we end our Time and our darkeſt Night con-eals not our Works from him.

If we deceive our Neighbours, he ſpies the raud, and hears the leaſt Whiſpers of a ſlan-ering Tongue.

If we in ſecret oppreſs the Poor; or by pri-ate Alms relieve their Wants:

If in our Hearts we murmur at the Rich; r live contented with our little Portion:

Whate'er we do, he perfectly ſees us; where'er we are, he is ſure to to be with us.

Why, O thou Sovereign Lord of Heaven! hy doſt thou ſtoop thus low thy glorious Eye?

What canſt thou find that here deſerves hy Sight, among the Trifles of the empty World?

What canſt thou find, alas! that ſhould not fear thy Sight, among the Follies of our vicious Lives?

'Tis not thy ſelf, O Lord, thou ſeekeſt to ſatisfie; but all thy Deſign is for our Ad-vantage.

Thou graciouſly ſtandeſt by to ſee us work, that thine awful Eye may quicken our Dili-gence.

Thou

Thou art ſtill at hand to relieve our Wants that ſo friendly a Nearneſs may encreaſe our Confidence.

Thou appeareſt ſtill ready to puniſh my Sins, that the Shake of thy Rod may prevent my Miſeries.

Sure, O my God, thy Favours muſt needs be ſweet, ſince even thy Threatnings have ſo much Mercy.

Sure I muſt needs be worſe than blind if to the Face of Heaven I dare be wicked.

Henceforth, O Gracious Lord! as Children freely play in the indulgent Preſence of their tender Father;

So make me ſtill with humble Boldneſs rejoyce before thee, my merciful Creator.

And as new pardon'd Subjects juſtly fear the angry Brow of their offended Prince;

So let my oft-forgiven Soul continually tremble, to provoke the Wrath of thy dread Majeſty.

O temper thus my Love with Reverence, and thus allay my Fear with Hope.

Glory be to the Father, &c.

A Prayer.

O Merciful Father, for Jeſus Chriſt his ſake, I beſeech thee, forgive me all my known and ſecret Sins, which in Thought, Word, or Deed I have committed againſt thy Divine Majeſty; and deliver me from all

thoſe

hoſe Judgments which are due unto me for hem, and ſanctifie my Heart with thy Holy pirit, that I may henceforth lead a more odly and Religious Life. And here, O ord, I praiſe thy Holy Name, for that thou aſt refreſhed me this Night with moderate leep and Reſt: And I beſeech thee to de- nd me this Day from all Perils and Dan- ers of Body and Soul; and to this end I ommend my ſelf and all my Actions unto hy bleſſed Protection and Government; be- eeching thee, that whether I live or die, I ay live and die to thy Glory, and the Salva- ion of my poor Soul, which thou haſt bought with thy precious Blood. Bleſs me, O Lord, n my going out and coming in; and grant whatſoever I ſhall think, ſpeak, or take in hand this Day; may tend to the Glory of hy Name, the Good of others, and the Com- fort of my own Conſcience, when I ſhall come o make up my laſt Accounts before thee. O my God, help thy Servant, that I do no Evil to any Man this Day; and let it be thy bleſ- ſed Will not to ſuffer the Devil, nor any of his wicked Angels, nor any of his evil Mem- bers to have Power to do me any Hurt or Violence; but let the Eye of thy Holy Pro- vidence watch over me for Good, and not for Evil; and command thy Holy Angels to pitch their Tents round about me for my De-

fence

fence and Safety, in my going out and comin in; as thou haſt promiſed they ſhall do abou them that fear thy Name, through our Lor Jeſus Chriſt, *Amen.*

MONDAY Evening.

A Prayer.

O Lord of Hoſts, and God of Strengt and Might, give me Grace to be ſtron in thee, and in the Power of thy Might: T put on the whole Armour of God, that I ma be able to ſtand againſt the Wiles of th Devil: For I wreſtle not againſt Fleſh an Blood; but againſt Principalities, again Powers, againſt the Rulers of the Darkne of this World, againſt Spiritual Wickedne in High Places: Wherefore give me Pow and Skill to take unto me the whole Armou of God, that I may be able to withſtand i the Evil Day, and having done all, to ſtand Enable me to ſtand therefore, having m Loins girt about with Truth, and havin on the Breaſt-plate of Righteouſneſs, an my Feet ſhod with the Preparation of Peace above all, taking the Shield of Faith, where with I ſhall be able to quench all the fier Darts of the Wicked, and to take the Helme of Salvation, and the Sword of the Spiri which

which is thy Word, O God, praying always to thee, with all Prayer and Supplication, in the Spirit, and watching thereunto with all Perſeverance, and Supplication for all Saints, and for the Miniſters of thy Holy Word, that Utterance may be given unto them, that they may open their Mouths boldly to make known the Myſtery of the Goſpel; for which they are Ambaſſadors, (and many times in Bonds) that therein they may ſpeak boldly, as they ought to ſpeak, and be faithful Miniſters in the Lord, by making known to us all things, and eſpecially to comfort our Hearts; and let Peace be to the Brethren, and Love with Faith, from thee, O God! the Father, and the Lord Jeſus Chriſt; and let Grace be with all them that love our Lord Jeſus Chriſt in Sincerity, *Amen.*

Soliloquy.

LOrd, without thee, what's all the World to us, but a flying Dream of buſie Vanities?

It promiſes, indeed, a Para diſe of Bliſs, but all it performs is an empty Cloud.

Thine are the Joys that ſhine, fixt as the Stars, and make the only ſolid Heaven,

Lord, without thee, what are we to our ſelves, but the wretched Cauſes of our own Ruin?

We, till thou gav'ſt us Being, were purely nothing; more remov'd from Happineſs than the miſerableſt of thy Creatures.

Now thou haſt made us, we wholly depend on thee, and periſh immediately if thou forſake us.

Thou, without us, art the ſame All-glorious Eſſence, brim-full of thy own Eternal Felicity.

Without us, thy Royal Throne ſtands firm for ever, and all the Powers of Heaven obey thy Pleaſure.

Pity, O gracious Lord, our imperfect Nature, whoſe very Circumſtance is ſo contrary to thine.

Thou dwelleſt above in the Manſions of Glory, and we below in Houſes of Clay.

Thou art Immortal, and thy Day out-lives all Times; we every Moment go downward to our Grave.

Thou art Immenſe, and thy Preſence fills the Heavens; but the greateſt of us, alas how little are we!

Two Yards of Air contain us while we live; and a few Spans of Earth ſuffice us at our Death.

When, O my God, ſhall theſe Diſtances meet together? When will theſe Extremities embrace each other?

We know they once were thus miracu-

louſly

ouſly joyn'd in the Sacred Perſon of thy E-ernal Son.

When the King of Heaven ſtoop'd down o Earth, and grafted into his own Perſon he Nature of Man.

We hope they once again ſhall be happily nited in the bliſsful Viſion of thy glorious elf.

When the Children of the Earth ſhall be xalted to Heaven, and made Partakers of hy Divine Nature.

But are there no Means for us here below? O thou infinitely high and glorious God!

Is there no way to approach towards thee, nd diminiſh, at leaſt, this uncomfortable Diſtance?

None but the way of holy Love, which none can attain but by thy free Gift.

Nor muſt we Sinners dare to ask thou ſhould'ſt love us; being infinitely unworthy o be call'd thy Servants.

Rather let us humbly beg the Grace we may love thee, who art ſo many ways worthy of more than our Hearts.

And yet, O deareſt Lord! unleſs thou firſt love us, and ſweetly draw us by thy gentle Hand:

Never ſhall we be ſo happy as to love thee, nor ever happy unleſs we love thee.

O bounteous God! to all thy Favours add this one, of making us eſteem thee above them all.

Be thou to us our God and all things, and make us nothing in our own Eyes.

Be thou our whole everlaſting Delight, and let nothing elſe be any thing to us.

HYMN.

LOrd, who ſhall dwell above with thee,
There on thy holy Hill?
Who ſhall thoſe glorious Proſpects ſee,
That Heaven with Gladneſs fill?

Thoſe happy Souls that prize that Life
Above the braveſt here:
Whoſe greateſt Hope, whoſe eag'reſt Strife
Is once to ſettle there.

They uſe this World, but value that,
That they ſupremely love:
They travel through this preſent State,
But place their Home above.

Lord! who are they that thus chuſe thee,
But thoſe thou firſt didſt chuſe?
To whom thou gav'ſt thy Grace moſt free,
Thy Grace not to refuſe.

We of our ſelves can nothing do,
But all on thee depend;
Thine is the Work, and Wages too;
Thine both the Way and End.

O m

make us ſtill our Work attend,
And we'll not doubt our Pay:
We will not fear a bleſſed End,
If thou but guide our Way.

Glory to thee, O bounteous Lord!
Who giv'ſt to all things Breath:
Glory to thee, Eternal Word!
Who ſav'ſt us by thy Death.

Glory, O bleſſed Spirit! to thee,
Who fill'ſt our Hearts with Love:
Glory to all the Myſtick Three,
Who reign one God above, Amen.

Before thou goeſt to Bed take an Account of thy Carriage this Day, and poſe thy ſelf with theſe following Queries, (which thou mayeſt alſo do every Evening in the Week.)

Have I had an higher Eſteem for God to Day, than formerly? Has my Soul been breathing and panting after him? Have I ſet him before me in all my Converſation? Have I hazarded upon nothing that is diſpleaſing in his Sight?

Has the World had leſs Place in my Heart to Day? Has my Soul been more intent on Heaven? Have I got further victory over my corrupt Luſts and Affections to Day? Is my Soul further transformed into the Image of God? Are his Ways more pleaſant unto my Soul? With ſeveral other

Questions, which thou mayest add thy self. As thou goest to Bed use this Ejaculation.

Ejaculation.

O Lord, my best Performances are infinitely short of what they should be; in all that I do, Sin is present with me more or less. Be thou graciously pleased so to mortifie it in my Soul, that it's Sting and Strength may be done away, and that I may serve thee in Spirit and Truth, without Interruption, through Jesus Christ our Lord.

TUESDAY Morning.

Ejaculation.

LOrd! as thy Mercies do surround me, so grant that my Returns of Duty may abound; and let this Day manifest my Gratitude, by setting forth all my Powers to serve thee.

HYMN.

COme let's adore the gracious Hand,
That brought us to this Light:
That gave his Angels strict Command
To be our Guard this Night.

When we laid down our wearied Head,
And Sleep seal'd up our Eye;

They

They ſtood and watch'd about our Bed,
To let no Harm come nigh.

Now we are up, they ſtill go on,
And guide us through the Day;
They never leave their Charge alone,
Whate'er beſets our Way.

And, O my Soul, how many Snares
Lie ſpread before our Feet!
In all our Joys, in all our Cares,
Some Danger ſtill we meet.

Sometimes the Sin does us o'ertake,
And on our Wakeneſs win:
Sometimes our ſelves our Ruin make;
And we o'ertake the Sin.

O ſave us, Lord, from all thoſe Darts,
That ſeek our Souls to ſlay:
Save us from us and our falſe Hearts,
Leſt we our ſelves betray.
Save us, O Lord, to thee we cry,
From whom all Bleſſings ſpring:
We on thy Grace alone rely;
Alone thy Glory ſing.

Glory to thee, Eternal Lord;
Thrice bleſſed Three in One!
Thy Name at all times be ador'd,
Till Time it ſelf be done.

Soliloquy.

NOT unto me, O Lord, not unto me; but to thine own bleſſed Name give all the Glory.

When I have apply'd my utmoſt Cares, and us'd all the Diligence that lies in my Power:

What can I do but look up to thee, and ſecond my Endeavours with Prayers for thy Bleſſing?

When I have implored thy gracious Mercy; and offer'd thee my deareſt Sacrifice to obtain it:

What can I do but ſubmit my Hopes, and expect the Event from thy free Goodneſs?

I know, and thou thy ſelf haſt taught me; unleſs thou defendeſt the City, the Guard watches in vain.

I know, and my own Experience tells me, unleſs thou reach forth thy Hand, I am preſently in Danger of ſinking.

Every Moment of my Day ſubſiſts by thee; and every Step I take moves by thy Strength.

If thou denieſt, who can compel thy Will, or call in Queſtion thy Decrees?

Are we not all thy Creatures, O gracious God! and as helpleſs Children hanging at the Breaſt of thy Providence?

Are we not all as Clay in thy Hands, to frame

frame us into Vessels of what Use thou pleasest?

Behold, I confess, O Lord, in thee I live, in thee I move, and have my Being.

All my Sufficiency proceeds from thee, and all my Success depends on thy Favour.

Others may tell me the Way I should go; but thou alone canst enable me to walk.

Others may tell me the Way; but even they must first be taught by thee.

They must be mov'd by thee to act that Charity; and so all at last is resolved into thee.

Should I presume, O Lord, to divide thy Grace; and proudly challange any Share to my self.

Thy mighty Truth stands up against me; and mine own Infirmities plainly confute me.

Shouldst thou severely examine my Heart; and ask who works all Actions therein:

Sure I must needs bow down my Head; and from my low Dust humbly say:

Nothing am I, O Lord, but what thou hast made me: Nothing have I, but what thou hast given me:

Only my Sins are entirely my own; which, O may thy Grace extinguish for ever!

O may all Self-presumption die in me! and my whole Confidence live only in thee!

May even my Frailties make me mo[re] ſtrong; and my being Nothing teach me t[o] be humble.

So ſhall thy Power, O God, be magnifie[d] in my Weakneſs; and thy Mercy triumph[s] in Relief of our Miſery.

A Prayer.

O God, who art rich in Mercy, who (for thy great Love thou beareſt to me, even when dead in Sin) haſt quickned me together with Chriſt; for I confeſs, I was dead in Treſpaſſes and Sins, where in times paſt I walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience, among whom I alſo had my Converſation in times paſt, in the Luſts of my Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind, and was by Nature a Child of Wrath, even as others: But by Grace I am ſaved, and thou haſt raiſed me, and made me ſit in Heavenly Places, in Chriſt Jeſus; grant that in time to come I may ſhew the exceeding Riches of thy Grace, and thy Kindneſs towards me, through Chriſt Jeſus; for by Grace I am ſaved, through Faith, and that not of my ſelf; it is thy Gift, O God; not of Works, leaſt I ſhould boaſt, for I am thy Workmanſhip created in Chriſt Jeſus unto good Works, which thou, O God, haſt

haſt before ordained, that I ſhould walk in them: Wherefore, enable me to remember, that I being in time paſt a *Gentile* in the Fleſh, who was called Uncircumciſion, by that which was called Circumciſion in the Fleſh, made by Hands; that at that time I was without Chriſt, being an Alien from the Common-wealth of *Iſrael*, and a Stranger from the Covenants of Promiſe, having no Hope, and without God in the World; but now in Chriſt Jeſus, I, who ſometimes was far off, am made nigh by the Blood of Chriſt. For he is my Peace, who hath made both one, and hath broken down the middle Wall of Partition between us, having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf of twain, one new Man, ſo making Peace, and that he might reconcile both unto thee, O God, in one Body of the Croſs, having ſlain the Enmity thereby; and came and preached Peace to me, which was afar off, and to them that were nigh, for through him we both have an Acceſs by one Spirit unto thee, O Father: Now therefore let me no more be a Stranger, but a Fellow-Citizen with the Saints, and of thy Houſhold, O God, and be built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-Stone, in whom all the Building fitly framed together,

together, groweth unto an Holy Temple in thee, O Lord; in whom let me also be builded together for an Habitation of thee, O God through the Spirit, *Amen.*

TUESDAY Evening.

A Prayer.

ALmighty God and merciful Father, who teacheſt me by thine Apoſtle, that Mercy rejoyceth againſt Judgment; I praiſe and glorifie thee with all mine Affections, that thou makeſt me find in my Conſcience the Expoſition of that Holy Doctrine; for when I conſider the general Condemnation of the wicked World, living in natural Enmity againſt thee, and that my ſelf being born in that Condemnation, nevertheleſs, it pleaſeth thee to ſpeak Peace to my Soul, and ſeal in my Heart the Remiſſion of my Sins, by a lively Faith, I am wrapt up with an holy Admiration, and deeply touched with Humility, Joy, Greatfulneſs, and Love, looking with bowed Head and fixed Eyes into the depth of thy Mercy. O, what depth of Mercy is it, that thou, great God of Infinite Majeſty and Power, haſt given thine own Son to redeem thine Enemies! that thine eternal Son hath taken my Fleſh, to give me thy Spirit; that he hath ſuffered

Death

Death to give me Life; that he hath born the Weight of thy Wrath, to give me thy Peace. That whereas I was by Nature a Child of Wrath, I am adopted now into the Rights of thy Children! Father of Mercies, O that I might know thy Mercy enough, to love thee enough! O God of my Lord Jeſus Chriſt, the Father of Glory, *Give me the Spirit of Wiſdom and Revelation in the Knowledge of him*: The Eyes of my Underſtanding being enlightened, that I may know what is the Hope of thy Calling, and what the Riches of the Glory of thine Inheritance in the Saints, and what is the exceeding Greatneſs of thy Power towards us, who believe according to the working of thy mighty Power, which thou haſt wrought in Chriſt. O Chriſt, the great and only Mediator of my Peace with thy Father, how ſhall I ever ſufficiently comprehend the Excellency of thy Love, and the Greatneſs of thy Benefits! I am natuarally defiled with Iniquity, but thou haſt waſh'd me in thy Blood. My Sins are an heavy Burthen, but thou haſt born them upon thine own Shoulders. I am guilty before the judicial Throne of thy Father, but I am acquitted by thine Interceſſion. I am unrighteous, but thou haſt covered me with thy Merit. Who ſhall lay any thing to my Charge, ſince Chriſt juſtifies me? And how canſt thou condemn

me,

me if the Righteousness of *Christ* be upon me? My God! I am so far from expecting Condemnation for my Sins, that I expect Recompence for the Righteousness of thy Son, now mine own; and no less Recompence I expect than the Kingdomof Heaven, for no Recompence is too great for the Merit of Jesus Christ, which is mine.

That Harvest by thy Grace is sure to me, I trust, but 'tis yet in the Blade: Yet I feel the Ear shooting forth within me by thy Peace, which passeth all Understanding, whereby I am made certain that thou art my Father, that Jesus Christ is my Saviour, that thy Kingdom is mine Inheritance.

But because Sin liveth still in me, and the Flesh is stubborn, the World setting upon me, now with Seductions, now with open Hostility, and *Satan*'s continual Work is to trouble the Peace of thy Children by casting new Guilt upon their Consciences: I beseech thee, O great Prince of Peace, to come thy self, and take in thy Hands the Reins of my Affections, keeping them in Obedience, under the Empire of thy Spirit; that being ever ruled by him, I may never break Peace with thee by any Rebellion: That being justified by Faith, I may be sanctified by the same: That my Peace being made with thee by the Merit of my Saviour, I may hate Sin, which

is

the Diſcord and Hoſtility againſt thee, ringing Trouble to the Conſcience, and ſetting the Soul at Variance with her ſelf. Let Righteouſneſs and Peace kiſs each other in my Soul; let thy Peace in my Heart bring forth that right Uſe declared by thy Word, that thou wilt ſpeak Peace unto thy People, and to thy Saints, that they may turn no more unto Folly: Do this, O God of Peace, for the Love of thy Son our Peace-maker. To whom with thee, and the Holy Spirit, that ſealeth thy Peace in our Hearts, be Glory for evermore, *Amen.*

Soliloquy.

STill let me ſing the Mercies of my God; and hold and ſhake a little longer this ſweet Key.

When I, alas! lay buried in the Abyſs of nothing, his own free Goodneſs firſt called me into Being.

He faſhioned my Limbs in my Mother's Womb, and filled my Nurſe's Breaſt with Milk.

He enlarged my little Steps when I began to go, and carefully preſerved my helpleſs Infancy.

Commanding even his Angels to bear me in their Hands! leſt I daſh my Feet againſt a Stone.

How many Dangers have I happily eſcap'd, and

and not one of them but was governed by his Providence!

How many Bleſſings do I daily receive, and not one of them but proceeds from his Bounty.

He provided Tutors to inſtruct my Youth, and plant in my tender Mind the Seeds of Virtue.

He appointed Paſtors to feed my Soul; and ſafely guide it in the Ways of Bliſs.

He founded his Church on an immoveable Rock; to render our Faith firm and ſecure.

He ſeal'd his Love with Sacraments of Grace, to breed and nouriſh in the Life of Charity.

All this thou haſt done, O merciful Lord! the wiſe Diſpoſer of Heaven and Earth.

All this thou haſt done, and ſtill goeſt on by infinite Ways to gain me to thy Love.

Thou commandeſt me to ask, and promiſeſt to grant; thou inviteſt me to ſeek, and aſſureſt me to find.

Thou vouchſafeſt even thy ſelf to ſtand at the Door and knock; and if I open, thou entreſt, and filleſt my Heart with Joy.

If I forget thee, thou reneweſt afreſh my Memory; If I fly from thee, thou ſtill findeſt ſome Means to recall me.

If I defer my Amendment, thou patiently ſtayeſt for me; and when I return, thou openeſt thy Arms to embrace me. Surely

Surely, O my God! from all Eternity thou haſt caſt thy gracious Eye upon me.

Surely thy merciful Hand has ſigned my Lot; and marked me out for thy everlaſting Favours.

I know thy Ways are in the deep Abyſs; and none can ſound the Bottom of thy Counſels:

Yet may I ſafely look upon the flowing Streams; and gather this Comfort from their gentle Courſe.

When I was not, thou freely lovedſt me; thou wilt not forſake me, now I ſtrive to love thee.

When I had loſt my Way, thou ſoughteſt after me; thou wilt not refuſe me, now I ſeek after thee.

Lord, all I have is deriv'd from thee, and all I expect can come from none but thy ſelf.

Accompliſh thine own bleſſed Purpoſes in me, and finiſh theſe happy Beginnings towards me:

For my Hopes are great, thou haſt choſen me to thy Glory; ſince already thou ſo kindly haſt diſpoſed me by thy Grace.

HYMN.

FAin would my thoughts fly up to thee,
Thy Peace ſweet Lord to find;
But when I offer, ſtill the World
Lays Clogs upon my Mind.

Sometimes

Sometimes I climb a little way,
And thence look down below.
How nothing there do all things ſeem,
That here makes ſuch a Show!

Then round about I turn my Eyes,
To feaſt my hungry Sight:
I meet with Heaven in every thing,
In every thing Delight.

I ſee thy Wiſdom ruling all,
And it with Joy admire:
I ſee my ſelf among ſuch Hopes,
As ſet my Heart on Fire.

When I have thus triumph'd a while,
And think to build my Neſt;
Some croſs Conceits come fluttering by,
And interrupt my Reſt.

Then to the Earth again I fall,
And from my low Duſt cry:
'Twas not in my Wing, Lord, but thine,
That I go up ſo high.

And now, my God, whether I riſe,
Or ſtill lie down in Duſt;
Both I ſubmit to thy bleſs'd Will,
In both on thee I truſt.

Guide thou my Way, who art thy ſelf
My Everlaſting End;
That every Step, or ſwift, or ſlow,
Still to thy ſelf may tend.

Father, Son, and Holy Ghoſt,
One Conſubſtantial Three,
All higheſt Praiſe, all humbleſt Thanks
Now, and for ever be. Amen.

Ejaculation.

O Lord, let my Soul continually look up unto thee; guide and keep me in all my Ways from Sin and Iniquity, and ſo replenish my Heart with Love to thee, that nothing may be able to take off my Soul therefrom. I bleſs thee for the Mercies of this Day: Preſerve me throughout this Night from all Sin, and let my Reins inſtruct me in the Night-Seaſons, and my Soul be kept in an holy Frame, through Jeſus Chriſt our Lord, *Amen.*

WEDNESDAY Morning.

Ejaculation.

O Lord, deliver me from the Corruption of mine own Heart, that ſo when I die, this Corruptible may put on Incorruption. Let this Day do ſomething that may add to my comfortable Departure out of this Life, *Amen.*

HYMN.

OPen thine Eyes, my Soul, and ſee
Once more the Light returns to thee:

Look

Look round about, and chuſe the Way
Thou mean'ſt to travel o'er the Day.

Think on the Dangers thou may'ſt meet,
And always watch thy ſliding Feet:
Think where thou once haſt fallen before,
And mark the Place and fall no more.

Think on the Helps thy God beſtows,
And caſt to ſteer thy Life by thoſe:
Think on the Sweets thy Soul did feel,
When thou didſt well, and, ſo do ſtill.

Think on the Pains that ſhall torment
Thoſe ſtubborn Sins that ne'er repent:
Think on the Joys which wait above,
To crown the Head of Holy Love.

Think what at laſt will be thy Part,
If thou goeſt on where now thou art:
See Life and Death ſet thee to chuſe,
One thou muſt take, and one refuſe.

O, my dear Lord! guide thou my Courſe,
And draw me on with thy ſweet Force:
Still make me walk, ſtill make me tend
By thee my Way, to thee my End.

All Glory to the Sacred Three,
One undivided Deity:
As it has been in Ages gone,
May now and ever ſtill be done. Amen.

Soliloquy.

COme now, my Soul, and chuſe; for Life and Death are ſet before thee.

Chuſe

Chuſe while thy gracious Lord allows thee Day, leſt the Night of Darkneſs overtake thy Neglect.

Chuſe, but remember thy Eternity is concern'd; and examine well e'er thou makeſt thy Reſolve.

Call all the Pleaſures of the World before thee; and ask if any of them be worth ſuch Pains.

Ask, if to ſatisfie ſome irregular Paſſion can recompence the Forfeiture of ſuch Felicities:

Ask, if the vain forbidden things thou loveſt, deſerve thy Affection better than thy Maker.

Are they more worthy in themſelves, or beneficial to thee; that thou canſt prefer them before thy Redeemer?

Doſt thou expect to be quiet by enjoying them; or everlaſtingly happy by their Procurement?

Will they protect thee at the Hour of thy Death; or plead thy Cauſe at the Day of Judgment?

O no; they but deceive me with a ſmiling Look, which I too often have prov'd by dear Experience.

'Tis Heaven alone that yields a true Content; 'tis Heaven alone that fills us with Delight.

Take then away your Flattery, falſe World; and leave me free from better Thoughts.

Turn thou thy Face to me, dear Jeſus, and keep mine Eye ſtill turn'd towards thee.

That I may look continually on thy glorious Beauties; and be raviſh'd for ever with the Charms of thy Sweetneſs.

'Tis thee, chaſte Spouſe of Souls, 'tis thee alone I chuſe; and dedicate my ſelf entirely to thy Service.

Thou art my ſole and abſolute Lord; be thou my Part and Inheritance for ever.

But, O my deareſt Lord, do thou chuſe me; and guide my uninſtructed Soul to chuſe thee.

O make me chuſe to love thee, till I come to ſee thee! and then I am ſure, I cannot chuſe but love thee.

Here, we alas! move ſlowly in the Dark; led on by the Argument of things not ſeen:

But did we clearly ſee what we ſay we believe, we ſoon ſhould change the Courſe of our Life.

Did we but ſee the Damned in their Flames, or hear them cry in the midſt of their Torments:

How ſhould we fear to follow them in their Sins, which we know have plung'd them into all thoſe Miſeries!

How ſhould we ſtrive againſt the next Temptation; and caſt about to avoid the Danger!

Did

Did we but ſee the Glories of the Saints; hear the ſweet Hymns they continually ing:

How ſhould we ſtudy to imitate their Lives; which we know have rais'd them to all their Happineſs!

How ſhould we ſeek all Occaſions of Improvement; and make it our Buſineſs to work out our Salvation!

Nay, did our Faith but firmly believe the Truths we every Day recite in our Creed:

What would we do to attain thoſe Joys? What would we not do to eſcape thoſe Sorrows?

Would half an hour be too long to pray? Or once a Week too often to faſt?

Would the Pardon of an Injury be too hard a Law? Or the making Reſtitution too dear a Price?

Durſt we return to our Sins again? Or ſpend our time in Idleneſs and Folly?

Yet is all this as ſure as if we ſaw it; and would move as much as if we ſeriouſly conſider'd it.

If we conſider, what I'm ſure we believe; we ſhould not live as I'm ſure we do.

Which of us doubts but e'er long we ſhall all be Duſt? Yet which of us lives as if we thought to die?

Pity, O gracious Lord, the Frailties of thy

thy Servants; and ſuffer not our Blindn
to lead us into Ruin.

Supply our Want of Sight by a lively Fai
and ſtrengthen our Faith by thy power
Grace.

Make us remember 'tis no Childrens Spo
to gain or loſe the Kingdom of Heaven.

Make us chuſe wiſely, and purſue o
Choice; and uſe as well the Means, as li
the End.

O ſet thou right the Byaſs of our Hearts
that in all our Motions we may draw
from the World.

That we may ſtill encline towards th
and reſt at laſt in thy holy Preſence.

Thou art our Lord, and we will ſerve th
in Fear; thou art our God, and we will lo
thee in Hope.

A Prayer.

O God, the Father of our Lord Jeſu
Chriſt, who haſt created all things b
him, of whom the whole Family of Heave
and Earth is named, and haſt by Revelatio
made known to the Apoſtle St. *Paul* the My
ſtery of Chriſt, which in other Ages was no
made known to the Sons of Men, as it is no
revealed unto his Holy Apoſtles and Prophets
by the Spirit, that the Gentiles ſhould b
Fellow-Heirs, and of the ſame Body, and
Partakers of thy Promiſe in Chriſt by th
Goſpel

Goſpel, whereof he was made a Miniſter, according to the Gift of thy Grace, giving unto him, by the effectual working of thy Power, unto him who (in his own Eſteem) was leſs than the leaſt of all Saints, was this Grace given, that he ſhould preach among the Gentiles the unſearchable Riches of Chriſt, and to make all men ſee, what the Fellowſhip of the Miniſtry, which from the Beginning of the World hath been hid in thee, O God. To the Intent that now unto the Principalities, and Powers in Heavenly Places, might be known by the Church, thy manifold Wiſdom, O God, according to thy Eternal Purpoſe, which thou didſt purpoſe in Chriſt Jeſus our Lord: In whom I have Boldneſs and Acceſs, with Confidence by the Faith of him. For this Cauſe I bow my Knees unto thee, O Father! that thou wouldſt grant me according to the Riches of thy Glory to be ſtrengthen'd with Might, by the Spirit in the inner Man, that Chriſt may dwell in my Heart by Faith, that I, being rooted and grounded in Love may be able to comprehend with all Saints, what is the Breadth and Length, and Depth, and Height, and to know the Love of Chriſt, which paſſeth Knowledge; that I may be filled with all the Fullneſs of God. Now unto thee, that art able to do exceeding abundantly above all that I

ask or think, according to the Power th
worketh in me, unto thee be Glory in t
Church, by Chriſt Jeſus, throughout
Ages, World without End, *Amen.*

WEDNESDAY Evening.

A Prayer.

O Holy Father, and moſt merciful Go
grant me the Grace of thy Holy Spiri
whoſe Fruit is in all Goodneſs and Right
ouſneſs, and Truth, that I may follow th
as a dear Child, and walk in love, as Chri
alſo hath loved me, and hath given himſelf f
me an Offering and a Sacrifice to thee, (
God) for a Sweet-ſmelling Savour; but Fo
nication, and all Uncleanneſs, let it not on
be named by me, as becometh a Saint; ne
ther Filthineſs, nor fooliſh Talking nor Jeſting
which are not convenient; but rather givin
of Thanks: For this I know, that no Whore
monger, nor unclean Perſon, nor covetous Ma
who is an Idolater, hath any Inheritance i
the Kingdom of Chriſt, and of God. Let n
Man deceive me with vain Words, for becau
of theſe things cometh thy Wrath upon th
Children of Diſobedience. Let me not there
fore be a Partaker with them: For I wa
ſometimes Darkneſs, but now Light in th
Lord

ord, and ſhould walk as a Child of Light, oving what is acceptable unto thee, O Lord; nd have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them; r it is a Shame even to ſpeak of thoſe things hat are done by them in ſecret; but all hings that are reprov'd, are made manifeſt y the Light: For whatſoever doth make anifeſt, is Light; wherefore awake thou e from Sleep, and raiſe me from the Dead, nd Chriſt ſhall give me Light: Grant unto ne to walk circumſpectly, not as a Fool, but iſely, redeeming the Time, becauſe the Days e evil; wherefore let me not be unwiſe, but nderſtanding what the Will of the Lord is, nd not be drunk with Wine! wherein is Exceſs, but be fill'd with the Spirit, ſpeak- ng to my ſelf in Pſalms and Hymns, and piritual Songs, ſinging and making Me- ody in my Heart to thee, O Lord, giving hanks always for all things unto thee, O God the Father, in the Name of our Lord eſus Chriſt, *Amen*.

Soliloquy.

LOrd, how ſecure and quiet do they live, whom thy Grace preſerves in Inno- cence!

The Day goes ſmoothly over their Heads, nd ſilent as the Shadow of a Dial.

The Spirits of their Fancy run calm an even: and ebb and flow in Obedience t Reaſon.

All their Delight is to think on Heaven and reckon over the Joys they ſhall one Da poſſeſs.

Till ſome unruly Paſſion preſs to come in and by its fawning Out-ſide gain Admittanc

It promiſes at firſt all Joy, all Happineſs but ſoon diſcovers its pernicious Intent.

Soon it grows bold to undermine their Re poſe, and open a Door to all their Enemies.

So, at a little Breach of the City Wall, whole Army pours in their numerous Bod enſlaving all that ſubmit to their Violence and deſtroying all that make Head to reſiſt i

And ſuch alas! is their Confuſion, whe once they have yielded to the firſt Aſſault.

Immediately a Throng of tumultuos Spi rits croud into their Heads; and utterly con ſume the little remnant of their Peace.

O the Diſtraction of a Life led by Hu mour, and the miſerable Thraldom of being ſubject to our Paſſions!

How often do they engage us to contend with others; and imbitter all our Days with Strife and Envy!

How often do they quarrel even among themſelves; and raiſe a War in our own Bo ſoms!

If they by chance agree in one Desire, they many times vex us with their being disappointed.

If they perhaps sometimes succeed; they seldom produce the expected Content.

If they delight our corrupted Taste, and we greedily swallow their unwholsome Sweetnels;

Then 'tis, alas! they most of all undo us, by feeding the Humour of our fatal Disease.

Vain at the best, and short are the Enjoyments of this World; and, after a little Flattery, betray us into our Ruin.

Save me, O blessed JESUS, or else I perish; awake, and with thy speedy Mercy rescue thy Servant.

Send down thy powerful Grace to sustain my part; and thoroughly reduce these unquiet Disorders:

That I again may return to my former Rest; and constantly enjoy an universal Peace.

Peace with the Bad, by bearing their Injuries; and with the Good, by conforming to their Virtues.

Peace with my self, by subduing Sense to Reason; and with Thee, by improving Reason with Religion.

HYMN.

LET them go court what Joys they pleaſe
And gain whate'er they court:
For me, I find but little Eaſe
In all their gayeſt Sport.

Be thou alone but with my Heart,
My God, my only Bliſs:
I ſhall not murmur at my Part,
Nor envy their Succeſs.

They talk of Pleaſure, talk of Gain,
None muſt their Humour croſs:
But well I know their Pleaſure's Pain,
Their greateſt Profit, Loſs.

Let them talk on; and have not we
Our Gains, our Pleaſures too?
Pleaſures that ſpring more ſweet and free?
Gains that more fully flow.

Nay, well endur'd, our very Pain,
To us a Pleaſure are:
And all our Loſſes turn to Gain,
If Hopes may have their Share.

And ſure they may: Such Hopes as chear
The Heav'n-eſpouſed Breaſt:
Hopes that ſo ſtrangely charm us here,
What will they be poſſeſt:

All Glory to the Sacred Three,
All Honour, Power, and Praiſe:
As 'twas at firſt, ſtill may it be
Beyond the End of Days. Amen.

Soli-

Soliloquy.

WE are indeed nearer the End of our Life; but what are we nearer the End for which we live?

What have we done, my Soul, to Day, that's truly advancive to our laſt great Home?

Have we encreas'd our Eſteem of Heaven? and ſettled its Love more ſtrongly in our Hearts?

Have we avoided any known Temptation; or faithfully reſiſted, when we could not avoid?

Have we interrupted our cuſtomary Faults; and check'd the Vices we are moſt inclin'd to?

Have we embrac'd the Opportunities of Good, which the Mercy of Providence has offer'd to our Hands?

Have we induſtriouſly contriv'd Occaſions to improve, as we are able, our ſelves and others?

Alas, dread Lord, what do we ſee; when ſeriouſly we look into our guilty ſelves!

When we reflect on our former Years; nay, even the Follies of this one Day:

So many Hours miſpent in nothing; ſo many abus'd in worſe than nothing.

Pardon, O meek Redeemer, what our Paſſions have done; and favourably ſupply what our Weakneſs has omitted.

Make us hereafter more carefully watch that our Time unprofitably ſlide not away.

Make us ſelect every Day ſome fit Retreat, to ſtudy the Knowledge of our ſelves and thee.

Our ſelves, to correct our many Infirmities; and thee, to adore thine Infinite Perfections.

HYMN.

AND do we then believe
There is a World to come;
Where all this World ſhall ſummon'd be,
To take their final Doom?

Is there a Heav'n indeed,
To crown the Innocent?
Is there a Hell and Horrid Pains
The Wicked to torment?

Are theſe Eternal too,
And never to have End?
Shall never thoſe Delights decay,
Thoſe Sorrows never mend?

Good God! Is all this true?
And ſure, moſt true it is;
And yet we live, as if there were
Nothing ſo falſe as this.

O quicken, Lord, our Faith
Of theſe great Joys and Fears:
And make the laſt Day's Trumpet be
Still ſounding in our Ears.

Still may this glorious Hope
Shine bright before your Eyes:
We shall at last go up to meet
Our JESUS in the Skies.

Come, JESUS, come, and take
Our baniſh'd Souls to thee:
Come quickly, Lord, that in thy Light
Our Eyes thy Light may ſee.

Glory to the Great God,
One Co-eternal Three:
As at the firſt Beginning was,
May now and ever be, Amen.

Ejaculation.

O God, who in thy Mercies makeſt eaſie the laborious Courſe of our Lives with convenient Reſt, give me, for thy Name's ſake, Grace to improve this Mercy, compoſing my Soul more ſatisfy'dly to Reſt, by a faithful Recollection every Evening how I have ſpent the Day; and grant, that reflecting with hearty Contrition on every Step I have gone aſide, and with thankful Acknowledgment on thoſe, who had led me aright, I may henceforth be more wary of my wandring Inclinations, and may be more watchful, through Jeſus Chriſt our Lord, *Amen.*

THURSDAY Morning.

Ejaculation.

O Lord, thou who haſt at this time raiſed my Body from Natural Sleep, keep and preſerve my Soul from all Spiritual Slumber, and grant that I may watch and pray, that I may not enter into Temptation. Guide and preſerve me from all Evil this Day, and all the Days of my Life, through Jeſus Chriſt our Lord, *Amen.*

HYMN.

WITH all the Powers my poor Soul hath
Of humble Love, and loyal Faith;
Thus low, my God, I bow to thee,
Whom too much Love bow'd lower for me.

Down, buſie Senſe, Diſcourſes die;
And all adore Faith's Myſtery:
Faith is my Skill, Faith can believe,
As faſt as Love new Laws can give.

Faith is my Eye, Faith Strength affords,
To keep Peace with thoſe pow'rful Words:
And Words more ſure more ſweet than they,
Love could not think, Truth could not ſay.

O dear Memorial of that Death,
Which ſtill ſurvives and gives us Breath!

Live

Live ever, Bread of Life, and be
My Food, my Joy, my All to me.

Come, glorious Lord, my Hopes encreaſe,
And fill my Portion in thy Peace:
Come, hidden Life, and that long Day,
For which I languiſh, come away.

When this dry Soul, thoſe Eyes ſhall ſee,
And drink the unſeal'd Source of thee:
When Glory's Sun Faith's Shade ſhall chaſe,
And for thy Veil, give me thy Face.

Soliloquy.

THus does our gracious Lord invite; and ſhall we not go? Shall Sinners dare to ſit down at his Table?

Thus he invites, and ſhall we not go? Shall Wretches preſume to refuſe his Call?

Riſe then, my Soul, and take thy ſwifteſt Wings, and fly to the Preſence of this great Myſtery.

Soon as thou comeſt, bow low thy Head, and humbly adore our gracious God.

Our God, who is come thus far to meet us, and brings along with him a whole Heaven to entertain us.

Ariſe, and leave the World behind thee; and run with Gladneſs to receive thy Lord.

Enter the Palace of that admirable Tabernacle; the Houſe of his own moſt glorious Reſidence.

There we ſhall by Faith ſee the Eternal Word, that deſcended from Heaven to become Man for us.

There we ſhall ſee the Lord of Glory repreſented by the viſible Signs of Bread and Wine.

There we ſhall ſee the Prince of Peace, ready to reconcile us with his Father.

Can we acknowledge thy ſupreme Veracity, and not believe (were they poſſible) ſtill greater Wonders?

Can we behold ſuch wonderful and peerleſs Love, and our Souls not melt within us?

None but a more than infinite Goodneſs would ever have imparted ſo dear, and tender, and rich a Bleſſing.

Soliloquy.

LOrd, who are we, unworthy Sinners, that thus thou regardeſt our wretched Duſt?

What is all the World compar'd to thee, that thus thou ſeemeſt to diſregard thy ſelf?

'Tis for our ſakes, and to draw us to thy Love, that thou took'ſt our Nature upon thee.

'Tis for our ſakes, and to ſpare the Infirmity of our Nature; that thou makeſt uſe of theſe Symbols.

Bleſſed, O JESUS, are thoſe that ſee thee by Faith, and the Soul that reverently adores thee:

Bleſſed yet more is the Heart that deſires thy Coming; and longs to ſee thee in thy beauteous ſelf.

O thou Eternal Lord of Grace and Glory; our Joy and Portion in the Land of the Living!

What haſt thou there prepared for thy Servants; who beſtow ſuch Pledges of thy Bounty here.

What doſt thou there reſerve in thine own Kingdom, who giveſt us ſo much in this Place of Baniſhment!

How will thy open Viſion tranſport our Souls; when our dark Faith yields ſuch Delight!

Nothing on Earth ſo ſweet, as to kneel whole Hours before thee; and one by one conſider thy innumerable Mercies.

What muſt it be in Heaven to ſhine continually before thee; and all in one contemplate thy unſpeakable Glories!

O my ador'd Redeemer! when will that happy Day appear, that mine Eyes may behold thee without a Veil!

When will theſe Clouds and Shadows paſs away; that thy Beams may ſhine on me in their full Brightneſs.

Object not againſt me, deareſt Lord, that none can ſee thy Face and live.

Thoſe Fears thy Love has chang'd, and all my Hope is now to live by ſeeing thee.

Say not, O thou mild and gracious Majeſty! If I approach thy Preſence, I muſt die. Rather inſtruct me ſo to die, that I may live for ever in thy Preſence.

A Prayer.

BLeſſed and glorious Lord God, thy Mercies are infinite, and thy Long-ſuffering and Patience exceeding great, elſe had not I, a poor, wretched, miſerable Sinner been ſpar'd ſo long, conſidering my many Provocations againſt thee, in Thought, Word and Deed; but thou haſt exalted thy Mercy above all thy Works, and of thine infinite Goodneſs haſt preſerved me this Night, and given me the Light of this Day. Lead me, I beſeech thee, O Lord, and guide me this Day in the way of all Truth and Righteouſneſs, and ſo govern all my Actions, that I may not run into any Sin or Danger; but that all my Actions may tend to thy Glory, and the Diſcharge of my Duty in my Life and Converſation. Defend and deliver me alſo from all Temptations and Afflictions in this ſinful World, and from all mine Enemies; and from all the Deceits and Dangers of Satan, the deadly Enemy of Mankind. Kindle in my Heart and Affections a fervent Zeal to do thy Will; and let me embrace thy holy Word, and

and walk in thy ways. Strengthen me with thy holy Spirit, boldly and conſtantly to profeſs the Honour and Service of thy great Name. O Lord, ſtrengthen my weak Faith; kindle it more and more in Love and Fervency towards thee, and in all Chriſtian Love towards my Neighbour. Give me to be content with whatever State, thou in thy Goodneſs meaſures unto me, and the ſober Uſe thereof, and to be thankful for them. Keep my wandring Will and Affections from all evil Thoughts, my Tongue from profane and lewd Speeches, my Body, and every Part thereof, from all ſinful Actions. Let my Love, Delight, Hope and Confidence be only upon thee: And grant, that I may lead my whole Life and Converſation ſo, that I may live in thy Fear, and die in thy Favour; that I may alſo riſe again to live for ever and ever with my Lord Jeſus, *Amen.*

THURSDAY Evening.

A Prayer.

O Heavenly Father, the Giver of all good things, and the Protector of all thoſe that love thee, I yield thee moſt humble and hearty Thanks, not only for keeping and preſerving me this Day, but alſo all my Life, that neither

neither Enemies have prevail'd againſt me as they might, nor any other Danger which in this Life is incident to Mankind, hath overcome me; but that thou, as a loving Father, and a careful Provider, haſt provided for me all things that are neceſſary; for which thine ineſtimable Love I cannot ſufficiently praiſe thee, O Lord, forgive me mine Offences, which I have this Day committed againſt thy holy Majeſty: Pardon them for Chriſt's ſake, and vouchſafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in ſerving of thee: And ſince I cannot have a Being without thy continual Protection, be pleas'd to extend the ſame towards me, a wretched Creature, this Night, that I may take my Reſt with thee until the Morning; and that I may then give my ſelf to the fulfilling of my Duty, and the Diſcharge of my Calling, and the doing of thy Will unto my Life's End. Hear me, I beſeech thee, for theſe things, and for all things neceſſary for me, and for all others whom thou haſt commanded me to pay for, even for ſuch as are in any kind of Affliction in Body or in Mind. O Lord, ſtrengthen them, and keep them and me; and keep me and mine this Night and for evermore. All which I humbly beg of thy Holy Majeſty, in and through Jeſus Chriſt our Lord, *Amen.*

Soliloquy.

Soliloquy.

WHO will give me this happy Favour; that I may find my God alone?

That I may find him in the Silence of Retirement; where the Noiſe of this World can no way interrupt us:

But that my God may ſpeak to me, and I to him; as deareſt Friends converſe together:

That I may unfold before him all my Wants; and freely ask the Charity of his Counſel.

What ſhall I do, O my gracious Lord, to be happy here? What ſhall I do, to be happy hereafter?

Nature has already thus far taught me, that in all I undertake, I ſeek my own Good.

Only I have cauſe to fear I may miſtake that Good; and ſet up an Idol inſtead of thee.

Unleſs my God vouchſafe to inſtruct me, and ſhew my Soul its true Felicity.

Hark, how the Eternal Wiſdom gives the Advice; and let every Word ſink deep into my Soul.

Seek with thy firſt Endeavours the Kingdom of Heaven; and all things elſe ſhall be added to thy Wiſh.

Love with thy whole Affections the Enjoyment of thy God; and all things elſe ſhall conſpire to thy Happineſs.

All

All theſe, my Lips confeſs, are excellent Truths; but when, O my God, ſhall my Life confeſs them?

When ſhall I perfectly overcome my Paſſions; and guide them ſo, that they may draw me to thy Light?

While they are mine, alas, I cannot govern them! Behold, dear Lord, I offer them all to thee.

Check thou their lawleſs Motions by thy Grace, leſt they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World; and quicken its Appetite to thy ſolid Joys.

That I may hunger and thirſt perpetually after thee; and thoſe glorious Promiſes thou haſt made to thy Servants.

That my whole Soul may ſeek thee alone; ſince thou alone art all my Heaven.

Soliloquy II.

WHen, O my Soul, ſhall thy God find thee alone, free from thoſe buſie Thoughts that fill thy Head?

O with what ready Charity would he then inſtruct thee, and let thee into his bleſſed Secrets!

Himſelf would become thy familiar Gueſt, and dwell with thee in perpetual Joy.

Lord,

Lord, thou muſt enter firſt, and chaſe thoſe Fancies away, and conſecrate my Soul a Temple to thy ſelf.

Take thou entire Poſſeſſion, and hold it faſt for ever, and ſuffer not the enemies of my Peace to return.

Sit thou as Sovereign King, and abſolutely command; for thy Government is mild, and Rewards are infinite.

What haſt thou promis'd, gracious Lord, to him that receives thee with an humble Love!

All that's contain'd in thoſe ſweet and Myſtick Words, *He dwells in me, and I in him.*

O bleſſed Words, if once my Soul can ſay, *He dwells in me, and I in him.*

He is my Refuge in all Temptations; He is my Comfort in all Diſtreſſes.

He is my Security againſt all Enemies; *He dwells in me, and I in him.*

What can an infinite Bounty give greater than it ſelf? And what can an empty Creature receive greater than his God?

O glorious God, my Life, my Joy, and the only Center of all my Hopes!

Were my unſteddy Soul once united to thee; or once had reliſh'd the Sweetneſs of thy Preſence:

How would all other Company ſeem dull and tedious; and the whole World be bitter to my taſte? How

How would my Thoughts cleave faſt to thee; and gladly ſeal this everlaſting Covenant!

If thou, O Lord, wilt dwell with me, my Heart ſhall continually attend on thee.

Night and Day will I ſing thy Praiſes and all my Life long adore thy Mercies.

HYMN.

COme, my Thoughts that fondly fly
At every Toy that paſſeth by;
Spending ſo your Strength in vain,
While what you court you ne'er can gain.

Come, fond Man, who ſure muſt be
Quite tir'd with all this Life can ſee;
Looſing oft thy Hope and Time:
Come, take Advice of this plain Rhime.

Seek no more abroad thy Reſt,
But ſeek at home in thine own Breaſt:
Let thy Mind from Guilt be clear,
Then look for all thy Comfort there.

With thy ſelf, and with thy God,
Delight to make thy chief Abode:
There repoſe ſecure and free.
And no Miſchance can trouble thee.

Should Death it ſelf thy Walls aſſail,
Still thou art ſafe, and canſt not fail;
Still thy Soul's thine own, and ſhe
To a new Houſe remov'd ſhall be.

New and laſting there above,
All built and furniſht with pure Love:
There ſhall this Mud-wall of thine,
Repair'd the brighteſt Stars out-ſhine.

There my Lord, who feeds thee now
With his own Fleſh, will more beſtow:
He came down, to be like thee;
Thou ſhalt go up, and like him be.

King of Glory! King of Peace!
May theſe thy Praiſes never ceaſe:
Still may I adore thy Throne;
Still bow and ſing to thee alone, Amen.

Ejaculation.

O Lord, let not this vain World take up my Thoughts, but make ſuch a glorious Diſcovery of thy glorious Majeſty, as may attract my whole Thoughts and Affections to thee; that nothing may be able to ſeparate me from the Love of God, which is in Chriſt Jeſus, *Amen.*

FRIDAY Morning.

Ejaculation.

O Lord, who haſt taught us, that Fleſh and Blood cannot enter into the Kingdom of God, give me Grace to to curb and reſiſt its Motions, that I may wholly follow the Dictates

Dictates of thy holy Spirit, and may be mortified to all the Pleasures of this Life, that I may be fitted for a better, through Jesus Christ, *Amen.*

Soliloquy.

TO thee, O God, we owe our whole selves; for making us after thine own Image.

To thee, O Lord, we owe more than our selves; for redeeming us with the Death of thine only Son.

Nor were our Ruins so soon repair'd; as at first our Being was easily produced.

Thy Power to create us said but one Word; and immediately we became a living Soul.

But thy Wisdom to redeem us both spake much, and wrought more, and suffered most of all.

To redeem us, he humbled himself to this low World; and all the Infirmities of our miserable Nature.

He patiently endured Hunger and Thirst; and the malicious Affronts of enraged Enemies.

How many times did he hazard his Life, to sustain with Courage the Truths of Heaven!

How many Tears did he tenderly weep, in Compassion of his blind ungrateful Country!

How

How many Drops of Blood did he ſhed in that doleful Garden, and on the bitter Croſs!

The Croſs, where, after three long Hours of Grief and Shame, and intolerable Pains,

He meekly bow'd his fainting Head; and in an Agony of Prayer yielded up the Ghoſt.

So ſets the glorious Son in a ſad Cloud; and leaves our Earth in Darkneſs and Diſorder:

But goes to ſhine immediately in the other World; and ſoon returns again, and brings us Light.

And ſo doſt thou, dear Lord, and more; thy very Darkneſs is our Light.

'Tis by thy Death we are made to live and by thy Wounds our Sores are heal'd.

O my ador'd Redeemer! who took'ſt upon thee all our Miſeries, to impart to us thine own Felicities:

Can we remember thy Labours for us; and not be convinc'd of our Duty to thee?

Can our cold Hearts recount thy Sufferings; and not be inflam'd with the Love that ſuffer'd?

Can we believe our Salvation coſt thee ſo dear; and live, as if to be ſaved were not worth our Pains?

Ingrateful we how do we ſlight the Kindneſs of our God! How careleſly comply with his gracious Deſigns!

For all his Gifts he requires no other Return,

turn, than to hope ſtill more, and deſire ſtill greater Bleſſings.

For all his Favours he ſeeks no other Praiſe, than our following his Steps to arrive at his Glory.

O glorious JESUS! behold, to thee I bow and humbly kiſs the Duſt in Honour of thy Death.

Behold, thus low I bow to implore thy Bleſſing; and the ſure Aſſiſtance of thy ſpecial Grace.

That I may wean my Affections from all vain Deſires; and clear my Thoughts from impertinent Fancies.

Then ſhall my Life be entirely dedicated to thee; and all the Faculties of my Soul to thy holy Service.

My Mind ſhall continually ſtudy thy Knowledge; and my Will grow every Day ſtronger in thy Love.

My Memory ſhall faithfully lay up thy Mercies; and Both Tongue and Heart ſhall ſing for ever.

HYMN.

TUne now your ſelves, my Heart-ſtrings high,
Let us aloft our Voices raiſe:
That our loud Song may reach the Sky,
And there preſent to thee our Praiſe.

To thee bleſt JESUS, *who cam'ſt down,*
From thoſe bright Spheres of Joy above;
To purchaſe us a dear bought Crown,
And woo our Souls t' eſpouſe thy Love.

Long had the World in Darkneſs ſat,
Till thou and thy All-glorious Light
Began to dawn from Heaven's fair Gate.
And with thy Beams diſpel their Night.

We too, alas! ſtill there had ſtood,
As common Slaves in the ſame Shade:
But Mercy came, and with his Blood
Our general Ranſom freely paid.

Not all the Spite of all the Jews,
Nor Death it ſelf could him remove;
Still he his bleſt Deſigns purſues,
And give his Life to take our Love.

And now, my Lord, my God, my All!
What ſhall I moſt in thee admire?
That Power which made the World, and ſhall
The World again diſſolve with Fire?

O no, thy ſtrange Humility;
Thy Wounds, thy Pains, thy Croſs, thy Death?
Theſe ſhall alone my Wonder be,
My Health, my Joy, my Staff, my Breath.

To thee, great God, to thee alone,
Three Perſons in one Deity;
As former Ages ſtill have done,
All Glory now and ever be. Amen.

A Prayer.

O Eternal God, my merciful and loving Father in Chriſt Jeſus our Lord, I render unto thy Majeſty due Praiſe and Thanks for thy Fatherly Goodneſs, in protecting me this Night from many Dangers and Damages which might juſtly have hapen'd unto me, if thou ſhouldſt ſtrictly have obſerved what I have deſerved, and how I have ſinned againſt thy Law; and now (I beſeech thee) to keep and protect me this Day alſo: Preſerve me and mine in thy Fatherly Providence, and all thoſe that depend upon them. Have mercy upon me (O God) have Mercy upon me, and of thy wonted Goodneſs forgive me all my Tranſgreſſions, eſpecially thoſe which I have committed this Night againſt thy Sacred Majeſty. Shew me the Light of thy Countenance, and let me find Comfort in the Remorſe of my Conſcience.

Bleſs me (O Lord) and water me with the Dew of thy Bleſſings, and let the Drops of thy Son's Blood ſhed for my Sins, (and yet crying for Mercy) diſtil into my Heart by a lively Faith, for the Comfort of my Soul, and the Amendment of my Life.

I beſeech thee (O Lord) take from me all manner of Darkneſs, Unbelief, Infidelity, Carnal Luſts and Affections, and ſo ſtrengthen me with thy Grace, that the Bark of my weak Faith

Faith ſink not through the Storms of *Satan*'s Temptations, nor my Hopes be overturned thro' the Weight of my Unworthineſs, nor any of thy good Graces extinguiſhed or blemiſhed by the Ways of a Wicked Converſation. Enter thy Judgments into the Tables of my Heart; that I may be content to ſet apart ſome time to muſe of all thy Commandments; and that I may have more earneſt Delight in Meditation of thy Sacred Word, than the Kings of Nations take to reflect on their great Authority. Be mindful of me when I happen to forget my ſelf, and think upon me, O Lord, at all times.

Keep me (O Lord) this Day, preſerve me and mine, that we be neither turned aſide to the Right or Left-hand; but grant us thy Help and Aſſiſtance, that we may improve this Day to the ſhewing forth of the Honour and Glory of thy Holy Name, and the managing of our worldly Buſineſs in thy Fear, through Jeſus Chriſt our Lord and only Saviour, *Amen*.

FRIDAY Evening.

A Prayer.

O Moſt mighty Lord God, and moſt merciful and loving Father, in thy Son Jeſus Chriſt, I ſinful Creature, am bound to return

unto thee all poſſible Praiſe and Thanks for all thy great and manifold Favours, which thou in thy Mercy haſt from time to time vouchſafed unto me a ſinful Wretch, who am full of Sin and Iniquity. I beſeech thee favourably to hear my imperfect Prayers, and to grant my Requeſts and needful Suits, which I make unto thee at this time: Forgive me, I entreat thee, good Father, all the Sins that I have committed from Day to Day againſt thy Divine Majeſty, and ſuffer me not, O Lord, to offend thee any more hereafter, that neither Sin nor Satan, nor any unruly Paſſions, may have Dominion, or reign any longer in my mortal Body; for I confeſs, I have herein done wickedly, and have broken all thy Commandments, for which thou mighteſt in thy ſecret Juſtice puniſh me both in Soul and Body with Eternal Death. Beſides, thoſe Sins which I have this Day committed, forgive me, O Lord, all my Sins paſt: and bleſſed be thy Name, that thou haſt kept me this Day in my going out, and in my returning Home. O Lord, watch over me this Night, and be thou my Defence and Protection from all Dangers, Caſualties and Troubles; grant that I be not overcome with any Fantaſies and Dreams, or other Temptations, but that I may fully ſet my Mind upon thee, love thee, fear thee, and

and reſt in thee: And thou, O Lord, waken me again in due time, that I may behold the Light of the next Day to my Comfort; ſtill prepare my Heart and Mind to thy Service every Day, and my whole Life-time in Truth and Sincerity, that when I have run the ſhort Race of this mortal Life, thou may'ſt be pleaſed to call me to be a Partaker of a better, and ſo I may live and die, and ever remain with thee in thy Heavenly Kingdom, through Jeſus Chriſt our only Lord and Saviour, *Amen.*

Soliloquy.

MY Soul, when thou art thus retir'd alone; and fitly diſpos'd for quiet Thoughts,

Never let the greatneſs of another moleſt thy Peace, nor his proſperous Condition make thee repine.

Say not in thy Heart, Had I that fair Eſtate, or were intruſted with ſo high a Place.

I ſhould know how to contrive things better, and never commit ſuch groſs Miſtakes.

Tell me, how doſt thou manage thine own Employments, and fit the little Room thou holdeſt in the World?

If thou haſt Leiſure, art thou not idle, and ſpendeſt thy precious Time in unprofitable Follies?

If thou art buſie, art thou not ſo too much; and leav'ſt no time to provide for thy Soul?

Do thy Riches make thee wiſe, and generouſly aſſiſt the innocent Poor?

Does thy Poverty make thee humble; and faithfully labour for thy little Family?

Doſt thou in every State give Thanks to Heaven; and contentedly ſubſcribe to its ſevereſt Decrees?

Canſt thou rejoicingly ſay to God, O my ador'd Creator! I'm glad my Lot is in thy Hands?

Thou art all Wiſdom, and ſeeſt my Wants: Thou art all Goodneſs, and delighteſt to relieve me.

Under thy Providence I know I am ſafe; whatever befals me, thou guideſt to my Advantage.

If thou wilt have me obſcure and low, thy bleſſed Will, not mine, be done.

If thou wilt load my Back with Croſſes and imbitter my Days with Grief or Sickneſs.

Still may thy bleſſed Will, O Lord, be done, ſtill govern thy Creatures in thine own beſt Way.

Place where thou pleaſeſt thy other Favours, but ſecure to my Soul a Portion in thy Love.

Take what thou wilt of the Things thou haſt lent me, but leave in my Heart the Poſſeſſion of thy ſelf.

Let others be preferr'd, and me neglected; let their Affairs ſucceed, and mine miſcarry.

Only

Only one thing I humbly beg, and may my gracious God vouchſafe to grant it.

Caſt me not away from thy Preſence for ever, nor wipe my Name out of the Book of Life.

But my eternal Hopes, let them remain, and ſtill grow quicker as they approach their End.

HYMN.

'TIS not for us, and our proud Hearts,
O mighty Lord! to chuſe our Parts;
But act well what thou giveſt:
'Tis not in our weak Power to make
One Step o'the Way we undertake,
Unleſs thou us relieveſt.

What thou haſt given, thou canſt take,
And when thou wilt, new Gifts canſt make;
All flows from thee alone:
When thou didſt give it, it was thine;
When thou retookſt it, 'twas not mine;
Thy Will in all be done.

It might perhaps too pleaſant prove,
Too much attractive of my Love,
To make me leſs love thee:
Some things there are, thy Scriptures ſay,
And Reaſon proves that Heaven and they
Do ſeldom well agree.

Lord! let me then ſit calmly down,
And reſt contented with my own,
That is what thou alloweſt:

Do thy Riches make thee wiſe, and generouſly aſſiſt the innocent Poor?

Does thy Poverty make thee humble; and faithfully labour for thy little Family?

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Thy Will in all be done.

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Too much attractive of my Love,
To make me leſs love thee:
Some things there are, thy Scriptures ſay,
And Reaſon proves that Heaven and they
Do ſeldom well agree.

Lord! let me then ſit calmly down,
And reſt contented with my own,
That is what thou alloweſt:

Keep thou my mind ſerene and free,
Often to think on Heaven and thee,
And what thou there beſtoweſt.

There let me have my Portion, Lord!
There all my Loſſes be reſtor'd,
No matter what falls here:
Is't not enough that I ſhall ſing.
And love for ever my bleſs'd King,
Whoſe Goodneſs brought me there?

Great God! as thou art One, may we
With one another all agree,
And in thy Praiſe conſpire:
May Men and Angels joyn and ſing
Eternal Hymns to thee their King,
And make up all one Quire.

Ejaculation.

O Lord, do thou ſo enlighten my Soul, that by Faith I may ſee greater Riches in the Croſs of Chriſt, than in all the Treaſures of this World; that if ever it pleaſe thee to call me out to ſuffer for thy Name, I may count it the greateſt Honour that could be put upon me, that I may overcome in and through him who loved us, and gave his Life for us, and be received into thoſe bleſſed Manſions above, which he hath prepared for us, *Amen.*

SATUR-

SATURDAY Morning.

Ejaculation.

O Lord, give me in every thing I do to have Death and Judgment in mine Eye, that I may not hazard upon any thing that I would be afraid to do, if I Expected to die next Moment, that ſo I may keep my ſelf from Sin and Iniquity, and make it my great Endeavour to advance every Day in Holineſs, through Jeſus Chriſt our Lord, *Amen.*

HYMN.

HArk, my Soul, how every thing
Strives to ſerve our bounteous King:
Each a double Tribute pays,
Sings it's Part, and then obeys.

Nature's chief and ſweeteſt Quire
Him with chearful Notes admire;
Chanting every Day their Lauds,
While the Grove their Song applauds.

Though their Voices lower be,
Streams have to their Melody;
Night and Day they Warbling run,
Never pauſe, but ſtill ſing on.

All the Flowers that guild the Spring,
Hither their ſtill Muſick bring:

If Heav'n bleſs them, thankful they
Smell more ſweet and look more gay.

Only we can ſcarce afford
This ſhort Office to our Lord:
We on whom his Bounty flows,
All things gives, and nothing owes

Wake, for Shame, my ſluggiſh Heart,
Wake and gladly ſing thy Part:
Learn of Birds and Springs and Flowers,
How to uſe thy nobler Powers.

Call whole Nature to thy Aid,
Since 'twas he whole Nature made:
Joyn in one eternal Song,
Who to one God all belong.

Live for ever, glorious Lord!
Live by all thy Works ador'd:
One in Three, and Three in One,
Thrice we bow to thee alone. Amen.

Soliloquy.

BLeſſed are they, who ſo improve their Time, that they leave none for idle and unprofitable Thoughts.

Bleſſed are they whoſe Buſineſs, though never ſo urgent, does not hinder them from looking into their own Souls:

But more happy are they, who in all their Labours have their Thoughts running out on the Joys above.

Who

Who are inceſſantly working out the Work of their Salvation; making their Calling and Election ſure.

And while their Bodies are bowed down with Labour, can raiſe up their Minds to Heaven.

And while they are tied to their Beds with Sickneſs, can yet move on towards their Eternal Reſt.

Often they rejoyce with themſelves alone, and ſilently ſay in their contented Hearts.

Here we, alas! are narrowly confined, and our Time entertained with trivial Affairs.

But hereafter we expect an unbounded Enlargement; and the ſame glorious Office with the bleſſed Angels.

Here we are ſubject to a thouſand Miſeries; and the moſt proſperous Life is vain and ſhort.

But hereafter we expect an Infinity of Joy, and the ſolid Pleaſures of Heaven for ever.

I too, O gracious Lord, who now adore thee; and in thy Preſence thus ſing unto thee.

I humbly pray thee, guide me in the middle Path, that I never decline to any vicious Extreme.

Deliver me from the ſtormy Sea of Buſineſs; and the dead Water of a ſlothful Life.

Leſt

Leſt I be caſt away by forgetting thee; or become corrupted by neglecting my ſelf.

Make me, ſometimes at leaſt recollect my Thoughts: how much ſoever my Condition diſtract me.

Make me look up with Confidence in my God; how low ſoever our Afflictions depreſs us.

Make me look up to the eternal Mountains; and feed my Soul on this ſweet Hope.

The Day will come, when out of this dark World, I ſhall joyfully aſcend to that beauteous Light.

The Day will come, and cannot be far off when I ſhall reſt for ever in the Boſom of Bliſs.

Soliloquy.

HAppieſt of all, O Lord, are they, whoſe very Buſineſs is their Service.

Who not only beſtow an interrupted Glance, but ſteddily fix their Eyes on thee.

Who not only viſit thy Houſe ſometimes; but Night and Day dwell in thy Preſence.

If the Sun riſe, it finds them at their Prayers; and when it ſets, leaves them at the ſame ſweet Task.

Every Place is a Church to them; and every Day an Holy Sabbath.

Every Object an Occaſion of Piety; and every Accident an Exerciſe of Virtue.

Do

Do they behold the beauteous Stars; they preſently adore their great Creator.

Do they look down on the fruitful Earth; they inſtantly begin to praiſe his Bounty.

Let War or Peace do what they will, and the inconſtant World reel up and down.

They paſs through all as unconcern'd, and ſmoothly go on their regular Courſe.

Looking ſtill up to that glorious Life above; and entertaining this preſent in Hope and Solitude.

If they depart ſometimes from their proper Center; and forſake a while their beloved Ritirement;

'Tis to approach and give Light to others; and enflame ſome cold or luke-warm Heart.

While they are thus abroad, their Minds are at home with thee; and nothing can divide them from thy dear Preſence.

Yet do they wiſely make haſte to return; and enjoy thee alone in their little Cell.

There thou receiveſt them as familiar Friends, and freely admitteſt them to thy ſecret Sweetneſs.

Thou giveſt them a Taſte from thine own full Board; and overfloweſt their Hearts with the Wine of Gladneſs.

Often they feel a little Beam from Heaven ſtrike gently, and fill their Breaſts with Light.

Often

Often that gentle Light is kindled into Flame, and chaſtly burns with pure Deſires:

Deſires, that ſtill mount up, and aim at thee; the ſuper-natural Center of all their Hopes.

O happy State of reverend Diſcipline! free from the Cares and Tumults of this World:

Free from the dangerous Allurements of Sin; and perpetually ſollicited with Engagements to Virtue.

Where they live in Purity and quickly riſe, and make ſwift Advances in the Way to Heaven.

Where they live in Purity, and die with Confidence; and go to ſing among the Quires of Angels.

Bleſt Providence; who governeſt all things in perfect Wiſdom; and aſſigneſt to every one his proper Place:

If thou haſt pleaſed to diſpoſe our Lives in Circumſtances leſs favourable than theſe:

O let thy powerful Hand ſupply our Wants, and lead us on in our low Path:

That, at leaſt, afar off we may follow them who ſtrive to tread ſo near thy Steps:

So ſhall we too, though ſlowly, arrive at the rich Inheritance of that Holy Land:

So ſhall we gladly enter thoſe bliſsful Gates, and dwell for ever in the City of Peace.

HYMN.

HYMN.

MY God, to thee our ſelves we owe,
And to thy Bounty all we have:
Behold, to thee our Praiſes bow,
And humbly thy Acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou beſtow'ſt:
His Power, his Will, to help our End,
Is juſt ſo much as thou allow'ſt.

If we enjoy a free Eſtate,
Our only Title is from thee:
Thou mad'ſt our Lot to bare that Rate,
Which elſe an empty Blank would be.

If we have Health, that well tun'd Ground,
Which gives the Muſick to the reſt:
It is by thee our Air is ſound,
Our Food ſecur'd, our Phyſick bleſt.

If we hope one Day to view
The Glories of thy bliſsful Face:
Each Drop of that refreſhing Dew
Muſt fall from Heaven, and thy free Grace.

Thus then to thee our Praiſes bow,
And humbly thy Acceptance crave:
Since 'tis to thee our ſelves we owe,
And to thy Bounty all we have.

Glory to thee, great God, alone;
Three Perſons in one Deity!
As it has been in Ages gone,
May now and ſtill for ever be. Amen.

A Prayer.

MOſt merciful Father, when I compare mine Iniquity with the greatneſs of thy Benefits, I feel in my Heart a Compound of humble Repentance and hearty Thankfulneſs: For what am I by Nature, but a Child of Wrath, conceiv'd in Iniquity? which Original Corruption I have ſince increaſed, with innumerable actual Tranſgreſſions. And yet, O Lord, where Sin abounded, thy Grace hath much more, and thine infinite Love hath prevented me, when I was thine Enemy. Lord, who am I, that thou, great Maker and Sovereign of Heaven and Earth, poſſeſt with infinite Glory, and dwelling in a Light, not to be approach'd unto, wouldſt grace me ſo much as to make me one of thy Children, and enrich me with the Inheritance of thy Kingdom; that thou wouldeſt give me thy beloved Son for the Price of my Redemption, which I may preſent unto thee by Faith; that thou wouldeſt give me thy good Spirit to ſeal my Adoption, and work my Regeneration, and ſay to my Soul, Soul, I am thy Salvation.

With what Wonders of Mercies was that Salvation purchaſed for me! Thine only Son, in whom thou art well pleaſed, muſt put on an infirm Fleſh like unto mine, to make me like unto him by his good Spirit. He muſt

muſt make himſelf a Servant to make me free. He muſt ſuffer Death, to give me Life. He muſt cry, *My God, my God, why haſt thou forſaken me?* to bring me back to my God, whom I had forſaken. He muſt overcome Death, to entitle me to his Victory. He muſt aſcend into Heaven, and there ſit at the Right Hand of his Father, that I may be bleſs'd with all Spiritual Bleſſings in Heavenly Places in Chriſt.

O Father of Mercies, the Great, the Good, the Wonderful, be pleaſed to add to theſe thy Mercies one more, even the Thankfulneſs of my Heart, anſwerable as far as Man's Capacity can reach, to the Greatneſs of the Obligation. O that thou wouldeſt grant me according to the Riches of thy Glory, to be ſtrengthened with Might by the Spirit in the inner Man; that Chriſt may dwell in my Heart by Faith, that I, being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height; and to know the Love of Chriſt which paſſeth Knowledge, that I may be filled with the All-fullneſs of God.

Moſt gracious God, I expect from the Riches of thy Glory to be filled in Heaven with all thy Fullneſs, by the bleſſed Contemplation of thy Face. But even in this preſent weak Condition of mine, be pleaſed to pour into

into me ſome Drops of that Fulneſs, enough to fill this ſmall, frail Veſſel with thy Love, and a feeling Reſentment of thy Bounty. And as all things about me ſpeak to me of thy Love; ſo let all things help me to be thankful, and to acknowledge and love him that loved me ſo much in Chriſt Jeſus.

'Tis true, Lord, that even thine Enemies enjoy out of thy Bounty, the Light and Heat of the Sun, and the Fertility of the Earth, and in thee live and move, and have their Being. But I enjoy all theſe Benefits with a better Title, and reliſh in the very Bread which I eat, and the Air which I breath in, thine eternal Love in thy beloved Son. For ſince thou haſt elected me in him, and redeemed me by him, it is by him alſo that I enjoy all other Benefits.

What ſhall I render unto thee for all thy Benefits; for thy Fatherly Care and Providence over me all my Life long? How haſt thou delivered me in and from Dangers, held up my Going, and brought me back when gone aſtray? How graciouſly haſt thou recovered me by Repentance, by thy Word, Spirit, by thy Gifts, by thy Rods; ſometimes plucking me with Fear out of the Fire, ſometimes drawing me with Love? How powerful are the Comforts of thy Spirit, aſſuring me of thy Reconciliation with me, giving me a Foretaſte of Eternal Life.

What ſhall I render unto thee for ſo many Benefits? Lord, I have nothing but thine. I will conſecrate unto thee this Body and Soul, which thou haſt made and redeemed, My underſtanding ſhall meditate on thee, my Heart love thee, my Mouth praiſe thee, all my Faculties glorifie thee. And becauſe my Goodneſs extendeth not unto thee, I will endeavour to make it extend to the Saints which are on Earth, in whom is all my Delight: I will feed the hungry, cloath the Naked, viſit the Sick and Impriſoned. O Lord, let my holy Reſolution be attended with holy Actions, and that my Life may be a continual Thankſgiving in Thoughts, Words and Actions, through Jeſus Chriſt our Lord, *Amen.*

SATURDAY Evening.

A Prayer.

O Moſt gracious God and loving Father, who knoweſt my Down-lying and my Up-riſing, and art near unto all that call upon thee in Truth and Sincerity: I wretched Sinner do beſeech thee to look upon me with the Eyes of thy Mercy: Father, I beſeech thee, let thy holy Spirit work in me ſuch a ſerious Repentance, as that I may with Tears

Tears lament my Sins paſt, with Grief o
Heart be humbled for Sins preſent, and wi
all my Endeavours reſiſt the ſame Sins for th
time to come. And now, O Lord, I ble
thee for my Health, Food, Raiment, an
Proſperity, and more eſpecially, that tho
haſt defended me this Day now paſt, fro
all Dangers and Perils both of Body an
Soul, furniſhing me with all neceſſary goo
things that I ſtand in Need of; and as tho
haſt ordained the Day for Man to travel i
and the Night for him to take his Reſt; ſo
beſeech thee ſanctifie unto me this Night
Reſt and Sleep, that I may enjoy the ſame a
thy ſweet Bleſſing and Benefit, that ſo thi
dull and wearied Body of mine being refreſh
ed with moderate Sleep, I may be better en
abled to walk before thee, doing all ſuch
good Works as thou haſt appointed, when i
ſhall pleaſe thee of thy Divine Goodneſs t
waken me the next Morning. More eſpe
cially, I beſeech thee to prepare me for th
Service to Morrow; it is thine Holy Day
O Lord, prepare me for the ſanctifying of th
ſame, that I may not ſpend it in mine own
Luſts and Pleaſures; but that my chief De
light may be to conſecrate it to thy Glor
and Honour; and that ceaſing from the
Works of Sin, as well as from the Works of
my ordinary Calling, I may through thy
Bleſſing

leſſing feel in my Heart the Beginning of at Eternal Sabbath, which in unſpeakable y and Glory I ſhall celebrate with the ints and Angels, to thy Praiſe and Glory, thy Heavenly Kingdom for evermore.

Keep my Heart, O Lord, in thy Fear, and uide all the Courſe of my Life by thy Fa-our, and prepare me againſt the Hour of eath and Diſſolution, that if thou ſhouldſt is Night make my Bed in the Dark, and rn my Sleep into Death, I may live and die nto thee, who liveſt everlaſtingly. Theſe races, and all other Bleſſings, which thou, O ather, knoweſt to be requiſite and neceſſary r me, I humbly beg and crave at thy Hands, the Name and Mediation of Jeſus Chriſt hy Son, *Amen*.

Soliloquy I.

THIS Life indeed is the Way we muſt walk; but this alone cannot bring us o our End.

E'er we arrive at our appointed Home, we muſt be led through the Gate of Death.

Where we ſhall abſolutely be ſtript of all we have; and carry nothing with us but what we are.

Where we not only muſt quit the whole World; but leave behind us even part of our ſelves.

Haſt

Haſt thou, my Soul, ſeen ſome Neighbour die; and doſt thou remember thoſe Circumſtances of Sorrow?

We are ſure the Caſe e'er long will be our own; and are not ſure but it may be very ſoon.

Have we our ſelves been dangerouſly ſick; and do we remember the Thoughts we had then?

How we reſolve to correct our Paſſion; and ſtrive againſt the Vices that particularly endanger us?

'Twill come to this again; and no Reprieve be found to ſtay one ſingle Minute the Hand of Death:

But he will immediately ſeize upon us, and bear us away to the Region of Spirits:

There to be ranged in our proper Place; as the Courſe of our Life has qualified us here.

Nor is this all, to expire and die, and dwell for a time in a Place of Separation:

We muſt expect another Day, a Day of publick Accounts, and Reſtitution of all Things;

When the Arch-Angel ſhall ſound his Trumpet, and proclaim aloud this univerſal Summons:

Ariſe, you Dead, and come to Judgment; ariſe and appear before the Throne of God.

Then

Then ſhall the little Heaps of Duſt immediately awake; and every Soul put on her proper Body.

Immediately all the Children of *Adam* ſhall be gathered together; from Heaven and Hell, and every Corner of the Earth.

There they muſt ſtand, and all attend their Doom; but, O, with how ſad and fatal a Difference!

The Juſt ſhall look up with a chearful Confidence; and in their new white Robes triumph and ſing.

Allelujah, let us rejoice, for the Marriage of the Lamb is come; and his Bride has prepared her ſelf.

Let us rejoice, for the Kingdom of the World is made our Lord's and his Chriſt's; and he ſhall reign for ever and ever.

Let us rejoice, for now our Redeemer is nigh; behold he comes quickly, and his Reward is with him.

Come, come, Lord JESUS, thou Deſire of our Hearts; come quickly, thou full Delight of our Souls:

Come, and declare to all the World thy Glory; come, and reward before all the World thy Servants.

Lo, where aloft he comes in Power and Majeſty; attended with a Train of innumerable Angels.

Behold,

Behold where he ſits enthroned on the Wings of Cherubims; and takes at once a View of all Mankind.

Soon he commands his Angels to ſever his Sheep; and gather them together on his Right Hand.

Firſt then, he turns to them his glorious Face; ſhines upon them with theſe raviſhing Words;

Come, ye bleſſed of my Father, poſſeſs the Kingdom prepar'd for you from the Beginning of the World.

O the Joys their Souls ſhall feel! when thoſe Heavenly Words ſound in their Ears!

Joys, that the Wit of Man cannot conceive; Joys, that the Tongues of Angels cannot expreſs.

Let it ſuffice, themſelves ſhall taſte their own Felicity; and feed on its Sweetneſs for ever.

But O, with what dejected Eyes, and trembling Hearts, ſhall the Wicked ſtand, expecting the Judge!

What ſhall they do, when where e'er they look, their Eye can meet with nothing but Deſpair?

Above, the offended Judge ready to condemn them: Below, the bottomleſs Pit gaping to devour them.

Within, the Worm of Conſcience gnawing

ing their Bowels; and round about all the World in Flames.

What ſhall they do, when that terrible Voice ſhall ſtrike them ſuddenly down to the Bottom of Hell?

Go, you Accurſed, into everlaſting Fire, prepared for the Devil and his Angels.

The Day of Man is paſt, when Sinners did what they pleaſed, and God ſeemed to hold his Peace.

'Tis now the Day of God, when his Wrath ſhall ſpeak in Thunder, and Sinners ſuffer what their Wickedneſs deſerves.

Then ſhall they ſink immediately into the Pit of Sorrow; and dwell in Darkneſs and Torments for ever.

While the Juſt ſhall go up in Joy and Triumph, and reign with our Lord in his Kingdom for ever.

Thus ſhall the whole Creation be finally diſpoſed; and Mercy and Juſtice divide the World.

O my Soul! who now art here below; and read'ſt theſe dreadful Truths, as Things afar off.

Know, thou ſhalt then be preſent, and ſee them with thine Eyes; and be thy ſelf concern'd for all Eternity.

Know, as thou liveſt, thou art like to die; and as thou dieſt, thou art ſure to be judged.

Think what a ſad Condition it will be to find thy ſelf on the wrong Hand.

Think what thou then wouldſt give to have repented in time; think what thou then wouldſt give for a little time to repent.

Watch therefore now, and continually pray; for we know not the Hour when the Son of Man will come.

O Son of God and Man, who cameſt in Mercy to ſave us; bring the ſame Mercy with thee when thou comeſt to judge us!

Mean while, aſſiſt us with thy Heavenly Grace, to ſtand perpetually with our Accounts prepared:

That we may die in the Peace of God and his Holy Church; and to go live with him and his Bleſſed Saints.

HYMN I.

LORD, what a pleaſant Life were this,
If all did well their Parts;
If all did one another love
Sincerely in their Hearts!

No Suits of Law, no Noiſe of War,
Our quiet Minds would fright;
No Fear to loſe, no Care to keep
What juſtly is our Right.

No envious Thoughts, no ſlandring Tongue,
Would e'er diſturb our Peace:

We

We ſhould help them, and they help us,
And all Unkindneſs ceaſe.

But the All-wiſe choſe other Laws,
And thought it better ſo:
He made the World, and ſure he knows
What's beſt with it to do.

'Tis for our Good that all this Ill
Is ſuffer'd here below:
'Tis to correct thoſe dangerous Sweets,
That elſe would Poiſon grow.

So Storms are rais'd to clear the Air,
And chaſe the Clouds away:
So Weeds grow up to cure our Wounds,
And all our Pains allay.

How often, Lord, do we miſtake,
When we our Plots deſign?
Rule thou hereafter thine own World,
Only thy Self be mine.

Or rather, Lord, let me be thine,
Elſe I am not mine own:
Give me thy ſelf, or take thou me;
Undone if left alone.

To the Great God of Heaven and Earth!
Each Knee for ever bow;
May all thy Bleſſed ſing above,
And we adore below. Amen.

Soliloquy II.

RETire, O my Soul, into thine own Boſom; and ſearch what thou aimeſt at in all thy Thoughts.

Where doſt thou place thy chief Felicity; and whither tend thy ſtrongeſt Deſires?

Go to the Great and Prudent of the World, and learn of them to chuſe thy Intereſts.

Do they not there encreaſe their Eſtates, where they mean to ſpend moſt of their Lives?

Do they project their Manſion Seat, in a Country thro' which they paſs as Travellers?

No more, my Soul, ſhould we build our beſt Hopes on the ſandy Foundation of this periſhable Earth.

Where, ſure we are, we cannot ſtay long; and are not ſure we may ſtay very little.

O thou Eternal Being, who changeſt not; yet art the Cauſe and End of our Changes!

Who ſtill remaineſt the ſame rich Fullneſs in thy Self; the ſame bright Glory to all thy Bleſſed!

Teach us, O Lord, to uſe this tranſitory Life, as Pilgrims returning to their beloved Home.

That we may take what our Journey requires, and not think of ſettling in a Foreign Country.

But wiſely forecaſt our Treaſure ſo, to be happy there, where we muſt always be.

Soliloquy.

Soliloquy III.

NOW thou haſt found thy Happineſs; and found it the only Good that laſts for ever.

Study, O my Soul, to know ſtill more, and ſtill more value thoſe immortal Joys.

Strive for ſo glorions a Prize with thy whole Force; and the utmoſt ſtraining of all thy Faculties.

Purchaſe at any Rate that bleſs'd Inheritance; and wiſely neglect even all things elſe.

All that divert thee from thy holy Courſe; or but retard the Speed of thy Advance.

For, though the leaſt in the Kingdom of Heaven be happy enough; where every Veſſel is fill'd to the Brim:

Yet to enlarge our Capacity to the leaſt higher Degree, deſerves the buſieſt Diligence of our whole Life.

Shall the induſtrious Bee endure no Reſt; but fly and ſing and labour all the Day?

Shall the unwearied Ant be running up and down, to fetch and carry a few Grains of Corn?

And we, for whom all Nature ſo faithfully works, and tires it ſelf in a perpetual Motion.

For whom the tender Providence of God commands even his Angels to watch and pray:

For whom the adored JESUS came down from Heaven; and ſpent a whole Life in continual Labours.

Shall we ſleep in a drowſie Sloth, and not ſtir a Finger to help our ſelves?

Awake, my Soul, and chide thy ſluggiſh Thoughts; and let their ſtupid Folly plainly know,

We have a Store to provide, as well as Ants; and infinitely richer than their poor Hoard.

We have a Work to do, as well as Bees; and infinitely ſweeter than all their Honey.

What can ſo nobly enrich an Immortal Soul, as ſtill to be gathering a Stock for Eternity?

What can ſo highly delight one that every Day improves; as daily to ſee the Increaſe of his Hopes?

O bleſſed Hope! be thou my chief Delight; and the only Treaſure I covet to lay up.

Be thou the quickning Life of all my Actions, and ſweet Allay of all my Sufferings.

So ſhall I never refuſe any mean Labours; while I look to receive ſuch glorious Wages.

So ſhall I never repine at any Temporal Loſs, while I hope to gain ſuch Eternal Rewards.

HYMN

HYMN II.

MY Soul! what's all this World to thee?
This World of Sin and Woe:
Where only Senſe can taſte its Sweets,
And thoſe unwholſome too.

Truth is thy Food, Truth thy Delight,
Which cannot here be free:
Thy Mind was born to know and love
What this Life ne'er can ſee.

Malicious World, how doſt thou lay,
And cover thy falſe Baits!
Here thoſe of Pleaſure, there of Gain;
Each for our Ruin waits.

Unhappy we, it is our Fault,
'Tis we our Life abuſe;
The World preſents a furniſh'd Shop,
And we the Tools miſuſe.

So have I ſeen a Child,
If Nurſe but turn her Eye;
Inſtead of Haft, take hold of Blade,
And cut it ſelf, and cry.

This little Child, alas! am I,
Self-will'd, ſelf-wounded too:
But, Lord, turn not thy Face away,
Leſt I my ſelf undo.

O make me ſtill to uſe this World,
That I the other gain:
O make me ſo the other love,
That I its End attain.

It

Its End, to breed up Souls for Heaven;
Then be it ſelf new dreſt;
No more Corruption, no more Change,
But one perpetual Reſt.

To Father, Son, and Holy Ghoſt,
The Undivided Three;
One equal Glory, one ſame Praiſe
Now and for ever be.

A Prayer.

O God, whoſe Eternal Providence has embark'd my Soul in the Ship of my Body, not to expect any Port or Anchorage in the Sea of this World, but ſteer directly through it to thy glorious Kingdom. Grant, I beſeech thee, that daily reflecting with what Care and unwearied Diligence the wretched Adventures for all ſorts of Vanity purſue round about us their deſperate Courſes, I may heartily feell my ſelf confounded with juſt Reproach, who knowing my Engagements on ſo important a Voyage, yet take ſo little Pains to perform it. Preſerve me, O Lord, from the Dangers that on all ſides aſſault me; and keep my Affections ſtill fitly diſpos'd to receive thy Holy Inſpirations, that, carry'd ſweetly and ſtrongly forward by thy Holy Spirit, I may happily arrive at laſt in the Haven of Eternal Salvation, through our Lord Jeſus Chriſt thy Son, *Amen.*

A Prayer

A Prayer for all ſorts of Perſons; to be ſaid after every Prayer throughout the Week, if Time will permit, eſpecially after the Evening Prayer.

O Merciful Father, let thy Kingdom come into the World; make the glorious Light of thy Goſpel ſpring up to thoſe, who are ſitting in the Darkneſs of *Heatheniſm*, *Mahometiſm*, and *Judaiſm*, and that they may be brought to the ſaving Knowledge of a Saviour, ſubmit themſelves to him, and be made Partakers of the Common Salvation purchaſed by him.

Bleſs thy Catholick Church; purge it from all Errors in Doctrine and Worſhip. Heal all the Diviſions thereof, that they may be all kept in the Unity of the Spirit, and in the Bond of Peace. Grant unto all the Members thereof, that they may depart from Iniquity; that thy Will may be done on Earth, as it is in Heaven.

In particular be gracious to that part of it, which thy Right Hand has planted in theſe Kingdoms of *Great-Britain* and *Ireland*. Water it with the Dew of Heaven; Preſerve it from all the Machinations and Plots of Wicked and Blood-thirſty Men; Heal all its Diviſions, that we may be all of one Mind, and the God of Peace may be with us.

And

And for this End pour out the choiceſt of thy Bleſſings upon the Head of thine Anointour Sovereign Lord *GEORGE*, by thy Appointment of *Great-Britain*, *France* and *Ireland*, King, Defender of the Faith: Preſerve his Royal Perſon from the Conſpiracies and Attempts of cruel and blood-thirſty Men: Let the Crown long flouriſh upon his Royal Head, and enrich his Soul with all the Graces of thy Spirit, that he may improve his Power for the advancing thee and thy Kingdom in his Dominions; that when he lays down his corruptible Crown, he may receive one incorruptible and full of Glory.

Bleſs the whole Royal Family.

Bleſs the Members of his Majeſty's Council with the Spirit of Wiſdom; the Judges, and all the Inferior Magiſtrates.

Bleſs all thoſe, to whom thou haſt committed the Diſpenſation of thy Goſpel, by what Names and Titles ſoever they be diſtinguiſhed. Grant that they may be found in Doctrine, and careful of the Salvation of the Souls committed to their Charge, and of unblameable Converſation; that they may put to ſilence all Gain-ſayers, and by their Doctrine and Practice, may be Inſtrumental in bringing many Souls to thee.

Bleſs all Ranks and Degrees of Men in theſe Lands, the Nobility, the Gentry, the Citizens

Citizens and the Commonalty: Grant unto them, that they may live in thy Fear, in Loyalty to their Prince, and in Love and Amity among themſelves.

Bleſs all that are about their lawful Employments by Sea and Land; be thou with them in all their Ways to preſerve them from all Dangers, and bring them ſafe back to the Places of their reſpective Abodes.

Viſit all the Sons and Daughters of Affliction, heal the Sick in Body and Mind, viſit the Priſoners, relieve the Oppreſſed, free the Captives, ſupport the Afflicted, comfort the Mournful; let thy Grace be diſpenſed to all of them, according as their Caſe and Condition requires, that in the end they may have reaſon to ſay, that it was good for them that they were Afflicted.

Hear me, Holy Father, in and through Jeſus Chriſt the Son of thy Love, for whom I bleſs thee, and in whoſe Name and Words I farther call upon thee.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven, Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

Having

Having thus conſcientiouſly paſs'd this Week in the Service of God, thou canſt not but find ſome Fruit thereof upon thy Soul. However reſt not here, but renew thy Promiſes, and ſtrengthen thy Reſolutions, and beg of God Grace, that as he has thus induced thy Soul into his Ways, ſo he may continue the gracious Influence of his Spirit with thee, and never leave thee, nor forſake thee, till he at laſt bring thee to that bleſſed Place, where thou ſhall ſerve him uninterruptedly, without all Let and Impediment, and ſhew forth the exceeding Riches of his Mercy, with that bleſſed Society, who are redeemed by the Blood of the Everlaſting Covenant, and are made Kings and Prieſts unto God, through all Eternity.

If thou findeſt not ſuch Fruit as thou expectedſt, yet if thou art but truly humbled, if thou haſt a deep Impreſſion of thine own Unworthineſs, Inſufficiency and Unſteadfaſtneſs upon thy Spirit, it is no ſmall Mercy; for if thy Condition be ſuch, thou art in Grace's Way. If therefore thy Condition be ſuch, make frequent Confeſſion of thy Sins, and frequent and fervent Addreſſes to the Throne of Grace, if thou doſt thus, thou need'ſt not doubt but to have a joyful Iſſue of all thy preſent Sorrows and that though Weeping may endure with thee in the Evening, Joy ſhall ariſe in the Morning. That

That thy Soul may be kept in a courſe of Godlineſs, thou art to conſider the great Danger of Relapſing into Sin, and that if after thou haſt been thus enlightned, thou again fall away, thou provokeſt God henceforth to withdraw his gracious Spirit from thee, and ſuffer thee to run on in the Counſel of thy own Ways to Eternal Perdition; at leaſt, if his Grace to thee be ſuch, that he will never leave thee, nor forſake thee, thou mayeſt forfeit all the Comfort, which otherwiſe thou mighteſt have had in his Ways, and walk in the Bitterneſs of thy Soul, under Apprehenſion of the Wrath of God, all the Days of thy Pilgrimage, and be ſaved even as it were by Fire. And that thou mayeſt be preſerved from apoſtatizing from God, thou art deſir'd frequently to peruſe the following Directions.

Neceſſary DIRECTIONS *to Live an* HOLY LIFE.

1. ENdeavour above all things to get the Fear and Love of God grounded in thy Heart, that on the one Hand the Impreſſion of his tremendous Juſtice may deter thy Soul from hazarding upon any thing that

may offend him, knowing that thou canſt do nothing that can eſcape his Knowledge, and that his Juſtice is ſuch, that he will not ſuffer Sin and Iniquity to go unpuniſhed: And that on the other hand his Love may ſo draw up thy Affections to him, that there may be no room in thy Heart for any thing beſides him.

2. Be much meditating on his great and glorious Works; as of Creation and Providence, that thou mayeſt therein admire his Power and his Wiſdom: His Power in producing ſo beautiful a Frame, as this of the World is, out of the Bowels of Nothing: His Wiſdom in ſo wiſely directing every thing to it's end, and making all things tend to his Glory, and the Everlaſting Good of thoſe who love and Fear his Name.

Above all other, let thy Meditation be much upon that wonderful Contrivance of Divine Love, to reſcue loſt Mankind from Hell and Death: This, above all other, will melt thy Heart with Love to God.

3. Never repine at any Condition thou art in, but always conſider, that be thy Condition never ſo bad, it is not ſo bad as thy Sins deſerve: If it be thy Lot to be ſuffering in this World, be much in Meditation of ſuch places of Scripture as ſhew, that Afflictions are not always a ſign of God's Hatred, as this, *Every Son whom he loveth, he chaſteneth,*

eth, &c. But above all, in the time of Affliction, make a ſtrict Examination of thy ſelf, that thou mayeſt find that Evil out, to rectifie which, the Lord ſent his Rod unto thee; remembring this, that Affliction ſpringeth not from the Duſt; and learn by thy Afflictions to ſee more the Vanity of this World, and the Pleaſures thereof, that thou mayeſt wean thy Heart from it, and ſet it on a more enduring Subſtance.

4. In time of Proſperity, be not lifted up; Remember that that State is full of Temptations. When therefore thou haſt Affluence of the good things of this Life, improve them to God's Glory, in feeding the Hungry, clothing the Naked, *&c.* Remember, that if they be not thus improv'd, they will one Day prove great Aggravations of thy Torments. Endeavour, as to thine own Uſe of them, to uſe ſuch Moderation and Indifferency, that whenever it pleaſeth God to take them from thee, thou mayeſt eaſily diſpence with the Loſs of them, and mayeſt ſay with his Servant, *The Lord hath given, and the Lord hath taken away, bleſſed be the Name of the Lord.*

5. Let it be thy great Work to ſecure that one Thing needful: In the firſt Place, to take care how thou mayeſt pleaſe God, and be found in him in the Day of thy Accounts.

6. Take

may offend him, knowing that thou canſt do nothing that can eſcape his Knowledge, and that his Juſtice is ſuch, that he will not ſuffer Sin and Iniquity to go unpuniſhed: And that on the other hand his Love may ſo draw up thy Affections to him, that there may be no room in thy Heart for any thing beſides him.

2. Be much meditating on his great and glorious Works; as of Creation and Providence, that thou mayeſt therein admire his Power and his Wiſdom: His Power in producing ſo beautiful a Frame, as this of the World is, out of the Bowels of Nothing: His Wiſdom in ſo wiſely directing every thing to it's end, and making all things tend to his Glory, and the Everlaſting Good of thoſe who love and Fear his Name.

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6. Take no care for the things of this Life, (I mean no immoderate Care) knowing that he, who feeds the Ravens, and clothes the Lillies, will much more provide for thee what is neceſſary, if thou beeſt one, who haſt reſign'd thy ſelf to his Care and Providence.

7. Take heed of perfunctoriouſly performing the Duties of Religion, or only out of Cuſtom; but labour to impreſs a deep Senſe of thine own Miſery upon thy Spirit, that thou mayeſt ſee thy Neceſſity of performing them in Sincerity and Truth, and thine own Inability thereto, that thou mayeſt be more earneſt with God, that he may ſo mould and frame the Temper of thy Heart, that the lifting up thy Hands may be as the Evening Sacrifice.

8. Be not lifted up, if at any time God enlarges thy Heart in Duties, but aſcribe the Praiſe and Glory of all unto him, knowing that thou canſt do nothing of thy ſelf, but further provoke him, and that until he quicken thee, thy Heart is dead, as to any thing that is Spiritual.

9. Never go about any Duty, till thou reflect a little upon the Miſery of thy Condition, thy Unworthineſs by reaſon of Sin, and the Infinite Majeſty of that God, whom thou appeareſt before, that thou mayeſt approach before him with low Thoughts of thy ſelf, and with

with high and exalted Thoughts of his great and glorious Majeſty, and mayeſt be truly ſenſible of the infinite Diſtance that is between thee and him.

10. Hate nothing ſo much as Sin; look upon it as that which hath brought upon Mankind all the Miſeries of this Life, and of that to come. Chuſe any Suffering, even the Loſs of Life it ſelf before it. Make it thy great Work every Day to ſtrive againſt it, and never to give over till thou haſt at laſt laid it under thy Feet.

11. And that thou mayeſt further ſee the Evil of it, be frequent in the Meditation of Hell's Torments; how ſad and deplorable a Condition thoſe poor Souls are now in, paſt all Redemption, who fooliſhly flatter'd themſelves in a Courſe of Sin here, and promis'd to themſelves Peace, whereas they have nothing but Deſtruction. Conſider that they ſometimes were under the ſame Means of Grace that thou art now, and that they little dream'd of ſo ſad and direful a Doom, as, *Depart from me, ye Workers of Iniquity.* Let the Thoughts of this make thee to tremble, when thou conſidereſt the Deceitfulneſs of thine own Heart, and how ready thou art to ſtep aſide: Let it be a Prick and Goad to move thee forward in thy Duty, that thou may'ſt work out thy Salvation in Fear and Trembling.

12. Be

12. Be alſo now and then taking a view of the Joys of Heaven, that thou mayeſt thereby be ſupported under thy Afflictions, quicken'd to Duty, and drawn off from the Vanities of this Life.

13. Conſider with thy ſelf every Morning that this may be thy laſt, and that before Evening thou mayeſt be ſummoned before the righteous Tribunal of God, as alſo that every Evening may be thy laſt, that thou mayeſt always be prepar'd whenever the Bridegroom cometh.

14. Let God always have the firſt of thy Thoughts in the Morning, and the laſt in the Evening: When thou firſt awakeſt, recommend thy ſelf to God, and beg his Grace to preſerve and keep thee from Sin the enſuing Day: Alſo in the Evening commend thy Spirit into his Hands, to keep it from Sin till the next Morning. And let God be frequent in thy Thoughts all the Day over.

15. Set a continual Watch in thy Soul againſt Sin; that whenever its Motions ſeem to ſtir in thee, thou mayeſt by God's Grace kill them in the very Bud. Eſpecially beware of Sins in thy Conſtitution and Habit; for ſuch uſually come with more Violence than others, and will be ready to ſoil all the Powers of thy Soul, if the Grace of God be not very ſtrong in thee.

16. Shun

16. Shun all Occaſions of Sin; look not upon any Object which begets ſinful Luſts and Deſires in thy Soul; and for that End ſet a ſtrict Watch at the Gates of thy Senſes, that thy Eyes may not look on any luſtful Object. Thy Ears may not hear any thing that is not edifying, *&c.*

17. Above all things ſhun prophane and idle Company: By ſuch Thouſands of Souls have been deſtroy'd. Let therefore thy Company be ſuch as fear the Lord, ſuch as are travelling towards the ſame Heavenly City, that ye may help and aſſiſt one another, and ſtir up one another by your good Example, to advance in your Journey.

18. Let no Night paſs over your Head without a ſerious Examination of your Actions the by-paſt Day: By this means you ſhall come to be fully acquainted with your Spiritual State and Condition, and ſhall prevent a great deal of Sorrow, which otherwiſe you may bring upon you by a heedleſs Courſe.

19. Have a ſpecial Care of conſcientiouſly keeping the Lord's Day. Such Days are as it were Publick Marks for Souls, wherein all the Graces of the Spirit are profer'd to indigent Souls; on ſuch Days you ſhall be laying in your Week's Proviſion, that in the Strength thereof your Souls may be kept in the Ways of God from one Week to another.

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20. I ſhall conclude all with that Exhortation of the Apoſtle, *Phil.* 4. 4, 5. &c. *Rejoyce in the Lord always; and again I ſay, Rejoyce. Let your Moderation be known to all Men. The Lord is at hand. Be careful for nothing; but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſt be made known unto God. And the Peace of God, which paſſeth all Underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus. Finally, Brethren, whatſoever things are true, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good Report; if there be any Virtue, if there be any Praiſe, think on theſe things. Theſe things which ye have learned, received, and heard, and ſeen in me, do; and the God of Peace ſhall be with you.*

FINIS.

B M